

Charles Partridge  
of New York

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 343 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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NEW YORK, SATURDAY, MAY 2, 1857.

WHOLE NO. 261.

## CONTENTS OF THIS NUMBER.

Spiritualists' Anniversary, with addresses	1
Spiritualism among the Ancient Romans	2
Spiritualism in Iowa	3
The Future Before us	4
Spiritualism in London, England	5
Benefit to Miss Emma Harding	5
T. L. Harris' New Book of Hymns	5
Free Love Converts to Rome	5
Mr. Harris Meetings	5
Meetings at Dodworth's Academy	5
Harper's Weekly on Spiritualism	5
with Judge Edmonds' Reply	5
Digest of Correspondence	5
Apparition of a Spirit-Child	5
The Cause in East Templeton, Mass.	5
Test Facts in St. Louis	7
1 Haunted houses	7
2 The Boston Circle	7
3 Was it accidental? (statement of Hon. Charles Calhoun, concerning a	7
4 has being transported through the air by Spirit-power)	7
5 Is the Editor of Harper's Weekly	7
6 Spiritual Books for Harvard University	8
7 The Footprints	8
8 Inner Life of a Sailor	8
9 Cure for Religious Depression	8
10 Mystical Professions	8
11 Revivals	8
12 Crime in New York	8
13 "Josh Gill, 18 on 'Hoops'"	8
14 Editorial Items, etc.	8

## TO CORRESPONDENTS.

In declining communications which are sent us for publication, we wish it understood by our friends that it by no means follows that we consider them lacking in either scholarship or interest. We are obliged to let other considerations have weight with us in our decisions—the amount of matter pressing upon us; the room at our disposal; the comparative interest to the public of the subject treated; and whether the same ground has not already been gone over with equal ability by some other writer. We feel bound, in all cases, to serve the public with new truths, and views, and phases of the phenomena, rather than with a re-hash or re-duplication of familiar things.

**SOUTH CAROLINA.**—The communication from our esteemed friend is before us, and we shall use our best endeavors to induce a proper medium to visit them.

**D. P. T.—Burkshire.** We will try our best to send you a Spiritualist preacher, but it is quite doubtful whether we shall succeed in finding a suitable person who will go for the terms mentioned.

The following communications are respectfully declined: **S. C. C.**, as of private instead of general interest. **Miss G. B.**, as of private instead of general interest. **J. S. B.**—Received in December.

**G. B.** on Jesus of Nazareth. This paper has no responsible author. Though evincing much labor, ability and research in its preparation, it is on a subject much discussed, and so long that we feel obliged to decline its publication.

**R. W. M.**—The versification of the poem is good, but there is a want of clearness of perception.

**A. G. E.** is informed that Charles Partridge is a member of the Executive Committee of the New York Juvenile Asylum, and that it is a part of his business to procure good homes for neglected and destitute children. If A. G. E. will forward us a certificate of his fitness to take charge of a boy that may be sent to him, signed by some of the officers, or a clergyman, of the town in which he resides, and will furnish ways and means for the transportation of the child, we will endeavor to accommodate him.

**R. F. N., Grafton, O.**, will please accept our thanks for the list of names furnished. The TELEGRAPH will be forwarded agreeably to request.

## PERSONAL AND SPECIAL NOTICES.

**Spiritualism.** J. B. CONKLIN, test-medium, having returned to the city, has resumed the holding of circles at 477 Broadway. Hours, from 10 to 12 A.M.; 2 to 5, 7 to 10 P.M. Sunday afternoons and evenings also.

**R. P. Ambler** will commence a course of lectures in Dodworth's Academy next Sunday morning.

**Spiritual Lecturers.** Wanted in Zanesville, Ohio. A trance-speaking medium preferred.

We refer to our esteemed friend, Thos. Norris, M.D.

**A Meditative Domestic Wanted.**

ONE of our patrons in Kalamazoo Mich., wants a female domestic in the family, who is meditative and would be willing to sit in the family circle for communion with Spirits.

## A CIRCULAR TO OUR READERS.

This Messenger of Modern Spiritualism was started on its evangelizing mission, by Charles Partridge in May, 1852, since which time it has made regular weekly visits to its numerous friends and patrons, with messages concerning the nature, relations, duty and destiny of mankind.

The TELEGRAPH now enters on the sixth year of its publication May 2, 1857. It has hitherto been chiefly devoted to the presentation of the Facts and Philosophy, and to the Defense, of Modern Spiritualism; and while we would by no means neglect these in the future, we feel that they are so well established in the public mind, as to warrant a step in advance, viz., the consideration and application of the New Gospel to Science, Philosophy, Theology and to Practical Life. Here are immense fields of exceeding interest and usefulness comparatively unexplored, into which, in the coming volume, we shall invite our readers. Whoever has comprehended the deep significance, the revolutionary and reformatory elements, of Modern Spiritualism, may expect here to be intensely interested. To carry out these humanitarian purposes, and to meet the exigencies of our endeavors, we have made, and are still negotiating, arrangements to bring into the field the most discreet, earnest co-workers, deepest thinkers and brightest intellects, of our time and faith. We hope to present the deepest, truest and most practical thought and action on all subjects of human interests, and we think the prospect before us warrants us in promising our readers "a rich feast of fat things." The TELEGRAPH will be diversified hereafter with a brief digest of the stirring news of the day, with such comments as the light of our faith may suggest.

We trust none of our patrons will desert us in these humanitarian endeavors, but will use their influence to increase our usefulness by efforts to extend our list of subscribers. Indeed, we mean to furnish such a paper, that those persons having ordinary interest in human affairs, including the professed Christian and the Reformer, will feel that they can not afford to be without the SPIRITUAL TELEGRAPH.

We desire to have as many subscribers as possible start with us at the commencement of the Sixth Volume, on the 2d of May; and our patrons will render us and the Cause essential service by getting together in each town and village, and adopting some systematic method of extending the circulation of the TELEGRAPH. But we shall feel especially thankful to those earnest persons who may at once constitute themselves a Canvassing Committee to extend our circulation and usefulness.

If our friends will furnish us with the address of such persons as they think will subscribe for the TELEGRAPH on receipt of a specimen number, we will mail one to them gratuitously.

No name will be entered on our mail-books except payment be made in advance.

Subscription for One Year... \$2 00  
for Six Months... 1 00

Those who neglect to have their letters containing money, registered, are expected to assume the risk of its safe arrival.

We will take the risk of the transmission of all money inclosed in letters which are registered, and addressed to

CHARLES PARTRIDGE, New York.

The propriety of tunneling Broadway at Wall street, for the purpose of crossing from the east to the west side of the city at that point, without contact with the travel on Broadway, is being seriously discussed. We apprehend the advocates of this project magnify (in favor of their office and personal interests), the number of persons who would be disposed to take the under-ground route.

## BRITTAN'S SPIRITUAL AGE.

A PROSPECTUS.

In commencing the publication of a New Spiritual paper, the undersigned is by no means entering an untried field, but proposes to continue, under favorable auspices, in the one he has occupied for the last ten years. During this period he had the editorial supervision and management, successively, of the *Universalist*, the *Shelkinah*, and the *SPIRITUAL TELEGRAPH*, all of which have been widely circulated, have left their impression on the times, and will long live in the memory of many true friends of Progress.

With the advantage of his long and varied experience, added to an extensive acquaintance with the friends of spiritual and general reform, and a familiar knowledge of the necessities and demands of the times, the undersigned proposes to issue, on Saturday, May 2d, 1857, the initial number of a *New Weekly Journal*, to be entitled, *The Spiritual Age*, and to be mainly devoted to the elucidation of the nature, laws, relations, and functions of man; the mysterious capabilities of departed human Spirits; together with a rational philosophy of Spiritualism, both with respect to its essential principles and phenomenal illustrations. Hitherto we have had no complete classification of the diversified phenomena of the human spirit, or a full and satisfactory elucidation of the laws on which they depend. On this work we propose to enter; and it will be one of our cardinal objects to reduce the accumulated spiritual elements to a more scientific and demonstrative form.

But *The Spiritual Age* will not be limited to the discussion of the Spiritual Philosophy and Reform, nor confined alone to their great and obvious issues; but will also illustrate the laws and conditions of individual development and general progress, in every department of human learning, and as applied to every phase of human life. This journal shall be free, liberal, rational and religious in its spirit and policy, but in no sense dogmatic, sectarian, or proscriptive; and while it shall be truly Catholic in its sympathies, it shall, at the same time, be fearless, searching, and critical, in its analyses of all subjects, and righteous in its judgments of men and things.

The new paper, in its general news department, will contain a brief digest of whatever is most interesting and important in science, literature, art, morals, theology and religion; while, as a whole, the contents will be fresh, original, and highly diversified.

In undertaking this important enterprise, the undersigned has been fortunate in securing the services of W. S. Courtney, Esq., as associate editor, who will devote his entire time to the interests of the paper, and who is already widely known as one of the most profound and original thinkers and writers on all great questions which most deeply concern the welfare of humanity.

In thus presenting his claims to the patronage of the spiritual public, the undersigned feels the utmost confidence that his numerous friends, who have manifested a lively interest in the similar enterprises, in which he has been heretofore engaged, will neither be wanting in a just appreciation of his present aims and efforts, nor indifferent to his future success.

The undersigned has the satisfaction of assuring his friends in every part of the country, and the spiritual public at large, that a number of gentlemen, in this city and elsewhere, actuated by an earnest desire to extend a true knowledge of the great principles which govern the Spiritual Movement—with a generosity as enlightened as it is disinterested and praiseworthy—have pledged the funds necessary to ensure the regular publication and permanent success of the new paper, so that no one need withhold his patronage for an hour from any ill-founded apprehension of its failure.

*The Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at \$2 per annum, invariably in advance. One Dollar will be received for six months. Ten copies sent to one address for \$15. Specimen numbers forwarded free to any part of the world. Address, S. B. BRITTAN, New York.

All persons who may receive this Prospectus are respectfully solicited to send us their subscriptions, and to act as Special Agents in extending the circulation of *The Spiritual Age*.

**CHURCH PROPERTY.**—A law is in contemplation in Ohio, declaring church property to belong to the congregation; and that, when the individuals who now hold the title are removed, the same shall revert to the congregation, to be held under corporate acts.

REV. MR. KALLOCH resumed his ministerial functions on Sunday, the 12th inst., in the Tremont Temple, Boston. The church was so crowded that the doors were shut at 9 o'clock.

A BILL passed the New York Assembly, authorizing this city to build a new City Hall in the rear of the present one, in the Park.

It is alleged that attempts have been made to get Charles B. Huntington, the late Wall-street forger, out of State Prison by means of a forged pardon.

# The Spiritualists' Directory.

## PUBLIC LECTURERS.

### NEW YORK.

S. B. BRITTON will devote a portion of his time to giving Lectures on the Facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive and Philosophical-Theological and Practical Subjects. Address, New York.

REV. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is pastor of the congregation of Christian Spiritualists, worshipping at Academy Hall, Broadway, opposite Bond-street, and Editor of the *Herald of Light*. His address is Box 3097, P. O., New York.

WILLIAM FISHER, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Charles Partridge, at this office.

R. F. AMBLER, one of the most eloquent and popular speakers, lectures (under spiritual influence) on the Principles of Modern Spiritualism in all its relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York and Boston. Address (?)

MISS C. M. BECK, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore, and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of Charles Partridge, this office.

MR. & MRS. U. CLARK, the Spiritual Lecturers, will respond to calls together, or Mr. Clark alone, to officiate at marriages and funerals, or as lecturer and healing medium. Residence, Auburn, N. Y.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this office.

DR. J. R. ORTON, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of Charles Partridge, this office.

DR. R. T. HALLOCK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

MRS. B. F. HATCH (formerly Cora L. V. Scott), is a Trance-Speaking Medium, whose poetic and philosophical discourses have attracted large audiences and given high satisfaction. Address Dr. B. F. Hatch, 309 Fourth Avenue.

W. S. COURTNEY, Esq., a strong defender and expositor of the Spiritual Philosophy. Address, New York.

MR. & MRS. A. J. DAVIS are too widely known in the lecture-field to require any thing beyond a record of their names. Address, New York.

MRS. E. J. FRENCH, the well-known Healing Medium and Trance-speaker. Address, New York.

DR. JOHN BOYCE DODD, Address, New York.

REV. T. C. BERNING, an able advocate of the Spiritual Philosophy. Address, New York.

DR. O. H. WELLINGTON, Address, New York.

MR. & MRS. JOHN F. COLER, Mrs. C. is a Trance-speaker. Address, New York.

MRS. BECK, through whom Spirits speak with facility, will answer the calls of those who may desire her to lecture to them, within any convenient distance from this city. Address, 383 Eighth Avenue, New York.

REV. CHARLES HAMMOND, Trance and Normal Speaker. Address, Rochester, N. Y.

G. M. JACKSON, Trance Speaker. Address, Prattburg, N. Y.

S. A. JOHNSON, Trance Speaker. Address, Prattburg, N. Y.

MRS. DR. COWLEY, Trance Speaker. Address, Victory, N. Y.

THOMAS G. FOSTER, Trance Speaker. Address, Buffalo, N. Y.

DR. BRADFIELD, Trance Speaker. Address, Buffalo, N. Y.

MRS. F. M. GAY, Trance Speaker. Address, Buffalo, N. Y.

J. W. SEATON, Trance and Normal Speaker. Address, Byron, N. Y.

MRS. E. C. PECK, Trance Speaker. Address, Phenix, N. Y.

MRS. W. PALMER, Trance Speaker. Address, Big Falls, N. Y.

MRS. J. H. ALLER, Trance Speaker. Address, Auburn, N. Y.

C. ELLIOT, Trance Speaker. Address, Spofford's Corners, N. Y.

REV. D. C. O'DONALD, Address, Frankfurt, N. Y.

H. K. PARKER, Address, Baldwinville, N. Y.

ISA HATCHCOCK, Address, Oneida, N. Y.

E. STONE, Address, Oneida, N. Y.

E. WOODWARD, Address, Syracuse, N. Y.

J. C. YANTASSEL, Address, Messina Springs, N. Y.

G. WERDIE, Address, Morris, N. Y.

DR. A. M. POTTER, Address, Elmira, N. Y.

REV. H. SLADE, Address, Saratoga, N. Y.

G. W. TAYLOR, Address, North Collins, N. Y.

GEORGE PATON, Address, Watrous, N. Y.

### MASSACHUSETTS.

A. E. NEWTON, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address, No. 15 Franklin-street, Boston, Mass.

S. C. HEWITT, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also, on its Philosophy and its uses. He may be addressed at 15 Franklin street, Boston, Mass.

MISS ELIZABETH SMITH, Trance-speaker. Address, Boston, Mass.

DR. JOHN MAYHEW, Trance-speaker. Address, Boston, Mass.

MISS R. F. MEDY, Trance Speaker. Address, Roxbury, Mass.

S. MORSE, Trance Speaker. Address, Springfield, Mass.

MISS L. A. JEWETT, Trance Speaker. Address, Springfield, Mass.

MISS SARAH MAGOUR, Trance Speaker. Address, East Cambridge, Mass.

MISS MARTHA E. BROWN, Trance Speaker. Address, Orange, Mass.

H. P. FAIRFIELD, known as an eloquent Trance Speaker. Address, Wilbraham, Mass.

MRS. V. J. BURNELL, Trance Speaker. Address, Randolph, Mass.

MRS. S. B. ELLIS, Trance Speaker. Address, Hanson, Mass.

WM. HOME, Trance Speaker. Address, Wilbraham, Mass.

N. S. GREENLEAF, Trance Speaker. Address, Haverhill, Mass.

MRS. J. PAPPER, Trance Speaker. Address, North Hanson, Mass.

REV. D. F. GODDARD, Address, Chelsea, Mass.

ALLEN PUTNAM, Address, Roxbury, Mass.

J. J. LOCKE, Address, South Reading, Mass.

J. H. W. TOGHER, Address, Salem, Mass.

### PENNSYLVANIA.

PROF. ROBERT HARR, the eminent thinker, writer and chemist. Address, Philadelphia.

ISAAC REHN, Address, Philadelphia.

C. H. DEWOLFE, Address, Philadelphia.

L. J. PARKER, Trance Speaker. Address, (?)

### VERMONT.

AUSTIN E. SIMMONS lectures in the Trance State, as he is impressed by the controlling Spiritual Influences. Address, Woodstock, Vt.

MISS A. W. SPRAGUE lectures under Spiritual Influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address, Plymouth, Vt.

REV. GIBSON SMITH will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post Office address, South Shaftsbury, Vt.

MRS. F. O. HAYES, Trance Speaker. Address, Burlington, Vt.

MRS. M. S. TOWNSEND, Trance Speaker. Address, Burlington, Vt.

MRS. M. S. NEWTON delivers lectures on themes connected with Spiritualism while in the Trance state.

### RHODE ISLAND.

MRS. H. F. HUNTLEY, Trance Speaker. Address, Providence, R. I.

### OHIO.

JOEL TIFFANY, Esq. Address, Painesville, O.

MRS. H. F. M. BROWN, Address, Cleveland, O.

L. S. EVERETT, Address, Cleveland, O.

ELIJAH WOODRUFF, Address, Cleveland, O.

MRS. DR. BRIT, Trance Speaker. Address, Cleveland, O.

B. W. FREEMAN, Trance Speaker. Address, Columbus, O.

F. GALE, Address, Columbus, O.

W. H. CRITTENDEN, Trance Speaker. Address, Grafton, O.

L. E. BARNARD, Address, Akron, O.

WM. DENTON, Address, Dayton, O.

O. S. SUTLIF, Address, Ravenna, O.

N. H. SWAIN, Address, Columbus, O.

MRS. WARNER, Address, Chardon, O.

J. E. MORRISON, Trance Speaker. Address, Cleveland, O.

ALMON B. FRENCH, Trance Speaker. Address, Farmington, O.

R. P. WILSON, long known as a successful lecturer on Spiritualism in the northern part of Ohio, will receive invitations to lecture in accessible places. He may be addressed, River Styx, O.

S. J. FINNEY, Improbable or Trance Speaker. Address, (?)

### MICHIGAN.

HON. WARREN CHASE, Address Battle Creek, Mich.

MRS. C. M. TUTTLE, of Albion, Mich., a popular Trance Speaking Medium of three years' successful experience, will accept invitations to speak in places West—in Michigan, Indiana, Illinois and Ohio, and short distances East. Address, Albion, Michigan.

### ILLINOIS.

REV. HERMAN SNOW, Address, Rockford, Ill.

### WISCONSIN.

DR. C. P. SANDFORD, Speaking Medium and Normal Lecturer on Spiritualism, will respond to calls for public lectures. Address, Hensleville, Columbia County, Wisconsin.

### NEW JERSEY.

G. C. STEWART, who generally speaks involuntarily, under Spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

### TENNESSEE.

REV. J. B. FERGUSON, Address, Nashville, Tenn.

### MRS. A. M. BRITT

Is lecturing in the State of Illinois. Those requiring her services will address their letters to Peoria, Illinois. 261-84

UPHOLSTERY.—Mr. and Mrs. D. Taylor, formerly of 474 Broadway, are ready on carpets, as formerly, stuffed and sewed, a cut made and repair carpets and curtains. Present residence, 143 West Sixteenth street, between Seventh and Eighth Avenues. N. B. Loose covers out and made in the best possible manner. 213-17

### COMFORT FOR THE WELL OR SICK.

IT has seemed to us very desirable that there should be some place where those who wish to secure health, and those wishing to enjoy it could each find a home where there should be nothing to offend good taste—nothing to annoy the sick, or disturb the quiet and retiring. We have sought to meet this necessity, and made provisions first for

### Good Board.

by the day, week or month. We have a great variety of Rooms, at prices varying from \$5 to \$15 per week; and while we furnish those who desire plain food with all they can wish for—the plainest diet—we also make our table satisfactory to all who favor us with their company.

Second. We have accommodations for

### Water Cure Treatment.

which we believe are not equalled in any establishment in any city; and these are made more valuable from the fact that the family is cheerful; and that those who are well associate with the patient; and the family is at all times social and agreeable. We have different batteries for the administration of ELECTRO-CHEMICAL BATHS, which we can vary to suit every case. These baths will be given to the patients of any physician without interference with his general prescriptions.

To render the above more effectual, we are prepared to make active and efficient use of

### Animal Magnetism.

The wonderful effects of this beautiful agent under our own personal experience and observation we can not present in this communication. It is often more prompt and potent than drugs, either with or without. Electro-Magnetism, and always adds to the efficiency of any system of bathing. And as many are convinced that the most valuable aid can be secured from our Spirit friends, we can furnish the best facilities for trying

### A Good Healing Medium

As with the other means of cure, those who value this especially may use it in connection with any Hygienic Treatment; and we are quite sure that no house in this city can furnish such opportunities for a good diet; and we know that there is no health establishment where so many advantages are to be found, with so cheerful a family, and so great a variety of good rooms. Transient visitors always accommodated, at from \$1 to \$2 per day. O. H. WELLINGTON & CO., 255-cowif 34 East 12th street, cor. of University Place.

### QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

### QUESTIONS.

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?
16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

CHRISTIANS, LOVE ONE ANOTHER.—In speaking of Rev. Dr. Cheever, the *New York Observer* says: "For some time past it has been hinted in private circles that this eccentric preacher had lost the proper balance of his mind; and on the political aspects of the slavery question had become a monomaniac."

MANUFACTURE OF CONVERTS.—The Montreal *Minerve* (Roman Catholic organ), has an article entreating subscription to the funds of a society for the salvation of Infidel infants. It states that the agents of the society have baptized 329,388 infants, of whom 247,041 are already dead and gone to Heaven. For twenty sous, according to the report of the missionaries, four children can be saved; for 1,000 francs, 4,000 children.

PROUD.—We are very much rejoiced to learn that at the last meeting of the directors of the Brooklyn City Railroad Company, it was voted, eight to four, not to take advantage of the recent permission of the Common Council to run the cars in that city on Sunday.—*Independent*.

A NEW CHURCH IN NEW YORK.—The Broadway Tabernacle Society of New York City are about to erect a new church on Sixth Avenue, and Thirty-fourth street. The land cost \$78,000; and the building, which will probably be of white marble, will be constructed at an expense of about \$75,000.

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VOL. VI.—NO. 1. NEW YORK, SATURDAY, MAY 2, 1857. WHOLE NO. 261.

## The Principles of Nature.

### SPIRITUALISTS' ANNIVERSARY.

AT DODWORTH'S ACADEMY, SUNDAY EVENING, APRIL 19.

Dr. A. D. Wilson opened the exercises of the evening, by briefly stating the object of the meeting to be that of a celebration of the anniversary of the Society, and announced that the Committee had appointed Judge Edmonds to preside on the occasion, and Mr. Heurtley to act as Secretary.

After singing by the choir, Judge Edmonds invoked the divine blessing and guidance.

Dr. T. L. Warner then rose, and proceeded to give a brief history of the rise and progress of modern Spiritualism in New York, and of the origin and growth of these meetings. He said that as early as 1850 there began to be held spiritual circles and meetings in private houses, to confer on the so-called spiritual phenomena. In 1851, Conferences of a somewhat public character were commenced at the house of Charles Partridge, which were continued weekly until May, 1854, when larger accommodations became necessary, since which time the Conferences have been held in connection with the public Sunday meetings.

Public lectures on modern spiritual phenomena commenced in New York, in May, 1853, since which time they have been continued regularly on Sundays, at the usual time of public services.

The Doctor read a report for a business organization, from which we extract the following paragraph:

"The Association consisting of all who are willing publicly to avow their co-operation in its purposes, it has been resolved, That such willingness be signified by such persons enrolling their names as members, and that the right to a voice in the Association be confined to those who thus enrol their names."

The Executive Committee for the year ensuing, consists of the following persons:

EXECUTIVE COMMITTEE.—A. D. Wilson, M. D., Mrs. Mary F. Davis, A. J. Davis, L. T. Warner, M. D., Mrs. Mary B. Hawley, Ira B. Davis, R. T. Hallock, M. D., Mrs. R. T. Hallock, Geo. H. Jones, J. W. Edmonds, W. S. Courtney, and Frederick G. Carnes.

#### REMARKS OF A. J. DAVIS.

Mr. A. J. Davis addressed the meeting as follows: I am interested in the progress of these meetings for reasons which may not be obvious to all persons; and some of those reasons I will briefly state. I intended before coming here this evening, to frame an excuse for not making a speech, but as I find that I have but a few minutes in which to say anything, it would be a very great imposition to make any excuse at all; hence I proceed to give the reasons.

First. These meetings are to me a triumphal archway to the successful liberalization of the leading minds of the nineteenth century. They promise the pulverization of all sectarianism; they hold out inducements to both sides of human interests; not only that which looks directly to Roman Catholicity, but also to the other—to universal Progress. I said the pulverization of all sectarianism is promised by these meetings; in other words, we have hope that animosities, and hatreds, and antagonisms beyond counting, will have a death-blow at least, if they are not all buried, by the progressive power and influence emanating from these meetings—not from the fact of meeting in New York city, but meetings which will take their rise even from such as this assembled here to-night, I see but two forms

of power in the world. One is the Catholicism of the Romish church, and the other is Harmonial Liberty. All the sects between Catholicity and Harmonial Liberty, are just what the streets are which intervene between the Battery and Union Park; they are but the indications that a great fact is cut up into different sections. You find that there is at least but one great struggle in the world, the Right with the Wrong, darkness with light, Slavery with Liberty, Ignorance with Wisdom. That is all. You will find that the great tendency of the nineteenth century is positively in two directions—one going directly toward Slavery of the most positive and organizational type, and the other toward Liberty the most positive and universal in character; and all these intermediate stepping-stones, which we call sectarianisms, are just so many mile-stones marking the pathway of human struggling, or facts in the battle, showing where one struggle ended and another begun. And to-night we are here, I hope, to inaugurate that which may be an anniversary—the absolute declaration of liberal men and liberal women, to stand firmly in the nineteenth century against all the inroads of despotic tyranny, social, civil, political. We are here not only to present our own views and reasons for such opposition to all the tyrannies of the past, but that we may also present positive clear and lucid reasons why we are going forward in a newer and a better course; that we have not only stricken off from our arms the manacles of the past, but have woven garlands of light with which to clothe our Spirits on the high road of eternal progress; that we have not only abandoned the past, but we have wedded ourselves to the future; that the present is but the transition period; that we are standing to-day before the literary, the scientific, the philosophical departments of human thought; subject to their criticism; criticizing them; inviting inspiration; spiritually receiving what we invite; scattering what we receive through our literature over the widespread fields of human thought. Not that we are opponents of the past, but we are apostles of a newer and better state for mankind. We are not the antagonists of error merely, but we are the high priests, the uncompromising advocates of truth; not merely leaving darkness, but rushing into light; showing others the way, giving them the examples; in that way presenting to the world the difference between Harmonial Liberty and Catholicity. Hence these meetings should be cherished by every lover of human thought and human progress; every lover of his kind should be a friend of such a powerful instrumentality; of such a meeting as this, going on from week to week, carrying us forward; adding more and more strength to the body; drinking in inspiration from the other spheres; diffusing that which we have already prepared, and striving for greater and higher endowments.

Now, then, I will not speak much more this evening, only to express the wish that people will consider themselves identified with the progress, with the successful progress, of liberal thought in the nineteenth century. Why, the nineteenth cen-

tury may be compared to a great giant of the centuries of the past in the various parts of his organism! Look into his eyes; there are but two, as in old giants; whoever looks into the eyes of the nineteenth century can not fail to perceive that in the one he sees the principles of absolute tyranny, and in the other untrammelled liberty. Like the God of the churches, like the Jehovah of poetry, this God of the nineteenth century, this prodigious giant, the elaboration of all past centuries, stares you in the face wherever you go and wherever you are. You are criticized either religiously or politically by those eyes; they are ever upon you, and in them are the accumulated expression of all previous experiences of the race. Choose which of them you will; aim your dart at the eye you would not have, and you will find those eyes are there; but you will have the power to cast off the scales which blind them, and which, blinding the mind that sees through them, throws a pall of darkness and slavery upon the world. Do you not see, I say, that the nineteenth century is blind in regard to religious and political principles; in regard to the advancement of the race? Hence it is that men need but to scan those eyes; to tear from them their spectacles; to find, instead of the eyes of the monster, that visions of light beam through, and inspiration comes kindling into their very hearts, and Religion and Politics, the two great sources of power in the invincible army of progress, may become, to a great extent, purified and brightened by their influence.

Then be not merely believers in a future existence; in the fact of intercourse between this world and another, but take on that responsibility which identifies your souls with the race. Then you will help these meetings onward, and give the world a good example of vigorous, determined and philanthropic effort.

At the conclusion of Mr. Davis's remarks, Dr. Hallock was introduced, and addressed the meeting as follows:

My Friends: I desire to occupy the time allotted me on this occasion, by a very brief exposition of what I deem to be the idea sought to be made effective in the world, by the form of organization which has just been read in our hearing.

This idea, as I conceive of it, is to be found in a careful inspection of what constitutes the distinguishing traits between ourselves and other assemblies having a theological basis. In one feature, we are all agreed. In common with the Roman Catholic, the Episcopal, the Universalist, the Methodist and other churches, we also assert the immortality of man. This is the common faith of all religions of whatever name; and in this there is perfect accord between ourselves and them. And yet, we are called by hard names—by names which indicate that, notwithstanding our agreement as to this grand item of religious faith, we are still separated by a gulf of impassable difference.

This is truly so. But this difference is by no means similar to that which divides the Universalist from the Catholic, or any

one sect of religionists from another. They are not only agreed with us as to man's immortality, but they are also agreed among themselves as to the authority or foundation upon which their theological structure rests, and only differ as to the interpretation or understanding of it.

With all these religionists, immortality rests wholly upon history! With us, it is founded on personal experience, as the result of a critical observation of substantial facts. It seems to us obvious that if the immortality of man is to be received by this age as a scientific or substantial fact, rather than the mere doctrinal notion or dogma which it is to all religious sects, immortality must reveal itself—it must manifest its own realities; and, as before stated, it is upon the observation of these realities that we affirm the common faith of mankind as to the life beyond the grave.

This is the true distinction between us; and this difference is the great idea we are endeavoring to express; that is to say, we are seeking to establish individual observation, personal experience and a living revelation flowing immediately from Heaven into our own souls, as the basis of our religious knowledge and faith, in place of the bare record of such facts and revelations said to have been enjoyed by other men. Those who draw their faith only from the fountain of history, deny both the possibility and the right, on our part, to any such foundation as we claim to lay in present experience and observation; whereas, we think that the truths and facts which Heaven has revealed to us, are directly to that end, and for that specific purpose.

We predicate this, not alone on observation, but by authority of immutable principles which inhere to nature; by which we mean, that phenomena occurring in any past age of the world, by virtue of certain principles or laws, (and no phenomena can occur otherwise,) must inevitably take place again under like conditions; because principles or laws are eternal.

For this reason we maintain that the truths and facts which the Spirit life has revealed personally to our senses and our souls, must take equal rank with all others in the grand catalogue of human experience which men in all ages have deemed holy—"and upon this rock" we "build our Church." Our effort is, to substitute as a corner-stone of this Church, a sacred experience for a sacred history; and for its power on earth, we would substitute living men for written forms of opinion. Not that we have any controversy with sacred books, or with the sacred experience of men in the olden time—we simply do not found our Church upon them.

The popular faith in the all-sufficiency of history, is represented to us by an invalid depending upon a crutch. Take it away, and he falls to the ground, or stands in fear and doubt of his own power to move, or of the possession of ability to direct his motions; whereas, our relation to history is expressed by that of a man walking arm in arm, in loving converse, with an intelligent friend.

We can walk without Paul, or Peter, or James, but we love their company. They are to us brothers and friends, not masters nor dictators. There is pleasure and profit inexpressible in a communion with them on this ground of friendship and equality, which the authoritarian can never know until he breaks the chain; simply because it is impossible for a slave to appreciate the full significance of freedom while yet in bondage.

Now, the true Church is not chained to God, nor fettered by the Prophets and Apostles. "Where the Spirit of the Lord is, there is liberty." The Church being free, therefore, it follows that no slave can enter it. Upon its threshold, the shackles of whatever form, must fall from the limbs of the Spirit; for He only can enjoy the air which is perfumed by the breath of liberty, himself erect and free! To-day is not the slave of yesterday; it is yesterday enlarged and developed. The day-spring of the morrow will own the divine revelations, and respect the noble uses of to-day; but it will not be concluded by them. It will reflect the light of God from its own face, and will sacredly transmit all its incarnations of love and wisdom to the more glorious morrow which, in turn, is to succeed it; and so, on and on forever!

Thus, in placing ourselves (by which is meant our Church,) upon a personal and immediate revelation, we do but follow the grand order of nature, as every day and everywhere revealed. We love and honor the past, as summer loves and labors to mature and develop the spring which preceded it. We are

of the opinion that the truth of Jesus is comprehensible only by so far as there is truth in us; that the life of Paul, to be understood, must speak directly to the life in us; or, in other words, the experience of Paul can only be appreciated by a similar experience. Now, Paul is not dead; Jesus still lives; and truth can not die! Therefore, we assume the position of living men in the midst of a universe of immortal truth.

As we understand it, truth gathers not her laurels from men, nor yet from time; but on the contrary, reflects honor upon both—honor, but not authority. That, she reserves to herself; and to that we bow.

Truth, then, as received into our own affections, and accepted by our own understanding, is the idea we seek to incarnate. It is the quality, rather than the source, of an idea which influences the man of wisdom; and to that we would invite the earnest attention of religious minds.

In this we do but follow the advice, "Prove all things, hold fast (only) that which is good." Is not this better than that church injunction which has rung in the world's ears from age to age—"Prove nothing, hold fast what we teach; believe only in that which is old, and accept nothing as a sound article of theological faith that can be scientifically demonstrated to be true?" Modern theological wisdom culminates in this, that an axiom becomes false, and is to be rejected the moment it can be proved. But if the former be the better precept, then we have a right, not only to all the good and the true which our fathers have left us, but to all we can acquire by our own industry and faithfulness.

By assuming this right, man has converted astrology into astronomy, alchemy into chemistry, lightning into a carrier of messages, and in these days is co-operating with Heaven in the Herculean task of transforming theology into common sense, and translating religion out of the dead language of forms into facts; out of words into deeds; out of history into life.

What but this effort to realize the precept "Prove all things," take nothing for granted which can not stand the test of fact, is to roll back the tide of Dred Scott decisions, Kansas villainies and Burdell murders! The honorable Judges who pronounced that judgment, read the law upon which they declared it, by no light from Heaven, and the venerable clergy who endorse it place their "candle under a bushel" of obsolete Jewish ordinances, and write their approval in utter darkness!

In this Cimmerian midnight, the state reels and staggers like a drunken man, and the Church—sleeps!

An intermittent snore, with an occasional nightmare, in which her own creeds become incarnate, and by their hideous forms affright her into spasmodic action, is the only sign of life she manifests to the world; and so the night wears on. But we would "disturb not her dream"—she will perchance awake so as to be up in time for a late dinner on the morrow which approaches. Even now, as we turn away from her closed windows and gloomy chambers, from the clouds and thick darkness which invest her, lo! the mountain tops of the Orient are bright in the beams of morning. The new day, which is so big with new issues, so rich in new facts, so adorned in its own light, is upon us. The beautiful day! when the birds sing and the bats retire—when the green earth puts on her robes of beauty, and the glad waters reflect the imagery of Heaven—when the "sun-flower turns to her God," and man looks up with confidence in the face of his Father! Expanding in beauty and in wisdom as he lives in the light of truth, he will look and love, until his glowing intellect and quickened affections shall form a truthful mirror whose polished surface shall reflect the light that flashes from the brow of God.

PROFESSOR BRITTON'S REMARKS.  
Professor Britton was the next speaker. He said:

It was expected by the Committee that I should speak briefly at this time on the general claims and objects of Spiritualism. I am not disposed to regard Spiritualism in the narrow light in which it is sometimes viewed—as being comprehended merely in several classes of singular phenomena, some of which are comparatively of recent date. I rather regard Spiritualism as a universal philosophy, comprehending the nature, the laws, relations and functions of all forms of being. Hitherto the philosophy and science of the world have regarded merely the surface of things. We have looked at the external forms, the visible phenomena, of the universe, and having classified those forms and those phenomena, we have

established what the world has been pleased to denominate the sciences. Spiritualism comes with a far-seeing vision, that looks through the forms of things—through the mere shell of creation—of the universe. It seeks to dive into and explore into the hidden recesses of being, and to discover the inherent laws which govern all the outward manifestations of universal existence. Spiritual phenomena, more generally so called, have assisted the progressive minds of the nineteenth century materially in arriving at a clearer conception of the nature of the principles of being; and it is, perhaps, one of the great and important uses of Spiritualism, that it will take away from science its materialistic character. It is destined, as I believe, to break down the walls by which the world's science has been surrounded. When these restraints are removed; when we are aware that the proper domain of science may include, not merely the outward forms of being, but the inward and superior of existence; when we come to recognize that the subtle elements of nature, and the mysteries of the spiritual and mental world, may all be properly embraced in the domain of science, then will she appear to us in her legitimately extended sphere of research. I cannot but think that science is thus to be enlarged—that its boundaries are to be placed far out into the unexplored fields of investigation, and that minds gifted with the subtle and intuitive perception of the realities of being will thus be employed to enlarge its domain.

There are a vast variety of phenomena, as any one knows who has investigated the subject, that have seemed, during the ages of the past, to hover upon the confines of visible existence, that seemed like heralds of eternity—like the shadowy forms of divine ideas, perhaps distorted and rendered unsymmetrical by the cloudy medium through which they were seen, yet evidencing to us the fact that we reside within the veil that covers the spiritual and the invisible. Now it must be obvious that, if the human soul has, in a finite degree, the powers and capacities of the Infinite, it is altogether possible for it to outstep all our present limits, and, by the aid of its spiritual senses, to discover the most ethereal forces in Nature, to examine the laws which govern outward things, and to classify all the spiritual phenomena that are scattered through all history; and the spiritual elements and phenomena which run like a silver thread through all the records of the past, may thus all become harmonized, each forming a class referred to its proper law; and thus shall we discover that, inasmuch as order is Heaven's first law, all that belongs to the intellectual or spiritual, the celestial or divine spheres of existence, may progressively flow down into the human mind, and be brought within the legitimate domain of science.

Another great object which Spiritualism will subserve, as I believe, is that of laying broad and deep on the eternal principles of nature, and in the soul, the foundations of new institutions, of a more spiritual religion and worship, of a more rational and natural theology. In fact, the world is calling for this, and the progressive minds of this age will have a theology which is rational, which will accept and incorporate all the elements of science and learning, and which will be willing to receive all the light which flows to man from the Heavens; and unless it can have such a theology, it will have none at all. The men who have the living inspiration of to-day, in whom the rational faculties have been aroused, will dare to reject any system of theology or faith, of any form, which does not respect the individual reason, and which does not receive the love and respect of all devotees of science, of art, literature, history and universal experience. I say there are thousands of minds who dare to reject this. And there is a power here to-day which walks in the temples of ancient superstition, and with a force more subtle than that wielded by the Arabian prophet when he marched with his army against the rotaries of idolatry, it will demolish the images which superstition, error, and ignorance have set up, and which were born in the shadow of the dark ages. The old systems of theological belief are all despotic; they were fashioned and conceived and brought forth under the influence of despotic institutions, and they bear the stamp, in a greater or less degree, of the old despotisms. They do not hesitate to trample all men under foot who dare to assert the freedom of individual thought.

Now, it will be perceived that Spiritualism proposes something that has not been proposed before. Here are men assembled within these walls, who a few months ago, entertained

all shades of opinion. Here are men who belonged to various denominations of the day. There is an influence which is going out from this free platform, which has brought them together here; and if they do not all agree in speculative things—and no one pretends that they do—they find a place here where all shades of opinion are tolerated; and no man is respected less because his faith or philosophical views do not correspond with those generally entertained. It is said, that Spiritualists do not agree; and we are told by those outside that an eloquent man who has spoken many inspired words from this rostrum, has renounced Spiritualism. If it is so, you have a beautiful illustration of the freedom of opinion entertained by Spiritualists. I know that no Spiritualist journal anywhere has published one word disrespectful of him in its columns. Every true Spiritualist recognizes the right of every individual to the exercise of every function.

I believe that Spiritualism is destined to do something for man in a very practical way. The world has been ruled by violence. The undisciplined and unrestrained phases of human nature have run riot, and man's inhumanity has caused blood to flow upon the fair fields of creation. But Spiritualism comes to inaugurate a new idea. It not only extends to every individual this large and unrestricted liberty of which I have spoken, but it enables us to understand more perfectly the secret springs of human action; it enables us to trace feeling and thought to their sources, to lay bare the springs of human action, and to get a clear conception of the measure of individual responsibility; and all that we gain in this direction serves to make men more charitable.

I believe, too, that Spiritualism will modify our legislation, and give us laws more in accordance with the needs of man. If it shall do this, it will certainly hasten the reign of peace, freedom and good will on earth, and thus bring about a practical realization of that everlasting gospel, the message of glad tidings which was taught by Jesus of Nazareth. The passions have had their turn in ruling the world; it is time for the Spirit to rule the world. So long as men walk according to the flesh, they are continually warring against each other. Let us walk, then, according to the Spirit, that inward monitor which prompts to good and humane actions. \* \* \*

I know it is said that Spiritualism has not accomplished any wonders in this regard thus far. It is even contended strenuously that it has produced discord in society and in families. But it should be observed that there is more or less discord in all periods of revolution. While it is in progress, there are some disorderly elements which are driven about like the moles and straws by the whirlwind. No one thinks of railing against Christianity because in eighteen hundred years it has not made men live in peace.

At the conclusion of Professor Brittan's remarks, Dr. Warner stated that those who desired to become members of the Society could do so by enrolling their names upon cards, which would be handed round among the audience for that purpose.

Judge Edmonds then addressed the meeting in a few words explanatory of an error which he wished to correct. At the organization of the Executive Committee the name of Charles Partridge was proposed for election. He opposed it at the time, and Mr. Partridge was not elected. Subsequent explanations had satisfied him that he was wrong; and he asked the aid of the meeting to repair that wrong. He would now propose that Charles Partridge be elected.

This being put to vote, and carried, the meeting adjourned.

#### SPIRITUALISM OF OSSIAN'S POEMS.

BIGLOW'S MILLS, IND.

EDITOR TELEGRAPH:

Permit me to offer a few extracts from the "Poems of Ossian," a work which had its origin, according to Dr. Blair, "far back in antiquity." Many of Ossian's thoughts were drawn from that fount of inspiration which has its rise in that "sunlight clime." The men of those times seem to have questioned the Spirits of the dead upon the most important acts of their lives.

"But who should lift the shield? for all had claimed the war. The night came down; we strode in silence, each to his hill of ghosts, that Spirits might descend in our dreams to mark us for the field. We struck the shield of the dead. We raised the hum of songs. We thrice called the ghosts of our fathers. We laid us down in dreams. Tremor came before mine eyes—the tall form of other years! His blue hosts were behind him, in half-distinguished rows; scarce seen in their strife in mist, or the stretching forward to death. \* \* \* I started from the dream of ghosts. On a sudden blast flew my whistling hair. Low sounding, in the oak, is the departure of the dead. I took my shield from its bough. Onward came the rattling of steel. It was Oscar of Lego. He had seen his fathers."

Book second of the poem entitled "Temora," opens in the following sublime manner:

"Father of heroes! O Tremor! High dweller of eddying winds! where the dark red thunder marks the troubled clouds! open thou thy stormy halls! Let the bards of old be near. Let them draw near, with songs and their half-viewless harp. No dweller of misty valley comes! No hunter unknown at his streams! It is the ear-borne Oscar, from the field of war. Sudden is thy change, my son, from what thou wert on dark Mol-lena! The blast folds thee in its skirt, and rustles through the sky!"

"Spirit of departed Connor! are thy steps on the bosom of winds? Comest thou, at times, to other lands, father of sad Sul-Malla? Thou dost come! I have heard thy voice at night, while yet I rose on the wave to Erin of streams. The ghosts of fathers, they say, call away the souls of their race while they behold them lonely in the midst of woe. Call me, my father, away!"

"Dreams descended on Lathon. He saw seven Spirits of his fathers. He heard their half-formed words, and dimly beheld the times to come. He beheld the kings of Atha, the sons of future days." "The eyes of the bard had failed. He leaned forward on his staff. Bright in her looks before him, Sul-malla listened to the tale—the tale of the kings of Atha, in the days of old. The noise of battle had ceased in his ear. He stopped, and raised the secret sign. The Spirits of the dead, they said, often lightened along his soul. He saw the King of Atha low, beneath his bending tree."

"But Ossian did hear a voice! Who art thou, son of night? The children of the feeble are asleep. The midnight wind is in my hall. Perhaps it is the shield of Fingal that echoes to the blast. It hangs in Ossian's hall. He feels it sometimes with his hands. Yes, I hear thee, my friend. Long has thy voice been absent from mine ear. What brings thee on thy cloud to Ossian, son of generous Morier? Are the friends of the aged near thee? Where is Oscar, son of fame?"

"Soon hast thou set, O Malvina, daughter of generous Toscar! But thou risest, like the beam of the East, among the Spirits of thy friends, where they sit in their stormy halls—the chambers of the thunder!"

"But Ossian shall not be long alone. He sees the mist that shall receive his ghost. He beholds the mist that shall form his robe when he appears on his hills. The sons of feeble men shall behold me, and admire the stature of the chiefs of old. They shall creep to their caves. They shall look to the sky with fear; for my steps shall be in the clouds. Darkness shall roll on my side. \* \* \* My harp hangs on a blasted branch. The sound of its strings is mournful. Does the wind touch thee, O harp! or is it some passing ghost? It is the hand of Malvina! Bring me the harp, son of Alpine. Another song shall rise. My soul shall depart in the sound. My fathers shall hear it in their airy hall. Their dim faces shall hang with joy from their clouds; and their hands receive their son."

"The voice of Ossian has been heard. The harp has been strung in Selma. Come, Ossian! come away! he says. Come fly with thy fathers on clouds! I come, I come, the thought of man! The life of Ossian falls. I begin to vanish on Cona. My steps are not seen in Selma. Beside the stone of Mora I shall fall asleep."

"Be thy soul blest, O Carril! in the midst of thy eddying winds. O that thou wouldst come to my hall when I am alone by night! And thou dost come, my friend. I hear often thy light hand on my harp, when it hangs on the distant wall, and the feeble sound touches my ear. Why dost thou not speak to me in my grief, and tell when I shall behold my friends?"

"Raise, raise the voice, ye sons of song, and lull me into rest! Here will Fingal lie, amidst the wind of night. And if thou, Agandecca, art near among the children of thy land; if thou sittest on a blast of wind, among the shrouded masts of Lochlin, come to my dreams, my fair one! I show thy bright face to my soul!"

"Let the light of Ossian's soul arise! And it does arise in its strength. I behold my departed friends. Their gathering is on Sora, as in the days of other years. Fingal comes like a watery column of mist. His heroes are around; and see the bards of song—gray-haired Ullin! stately Rino! Alpin with the tuneful voice! the soft complaint of Minona! How are ye changed, my friends, since the days of Selma's feast? when we contended like gales of spring, as they fly along the hills and bend by turns the feebly-whistling grass. But sleep descends in the sound of the harp! pleasant dreams begin to rise! Ye sons of the chase, stand far distant, nor disturb my rest. The bard of other times holds discourse with his fathers! the chiefs of the days of old! Sons of the chase, stand far distant; disturb not the dreams of Ossian!"

These poems are full of exquisite and sublime passages, in which I have revealed since I became a Spiritualist. It is very evident that the men of the era of Ossian were believers in Spirit intercourse.

"They had the power of discerning Spirits." Their dreams were made glorious by the presence of departed warriors and bards. Armies of the dead appeared to them as to Elijah and his servant of old. Their chiefs were directed by those who appeared to them on "the hill of ghosts."

Their harps were touched by the gentle fingers of the immortal Malvina and Carril. By Spirit power, the aged were made to see those who should come after them. Lovers were consoled by the shades of those whose clay reposed in the "winter house."

The "voice of Cona" the blind old Ossian heard, as the

mists of death gathered round him, "Come, Ossian, come away." May we Christians live as did this poet of a barbarian age, heeding that primary word of God, "Within this bosom there is a voice unheard by other ears, bidding Ossian hear the hapless in their hour of woe."

Yours truly,

SANFORD NILES.

#### SPIRITUALISTS AMONG THE ANCIENT ROMANS.

AMMIANUS MARCELLINUS relates in his *Rer Gestar*, lib. 29, c. 1, as follows:

While the Emperor Valens combated against Sapoers, the King of Persia, two men, Palladius and Heliodorus, were brought in charged with prophesying and practising magic. They confessed that all they knew was of little importance, but they were acquainted with other sorcerers; namely, Tidustus, Irenacus and Pergamus, who, by a mysterious practice, had sought out the name of the one who would reign after the existing emperor. Tidustus, being arrested, named still two other accomplices, Hilaricus and Patricius. These represent that the future emperor would be one whose name would commence with THEO, which was thought to mean the Chancellor Theodorus, in the Imperial court, a man of noble and high born extraction, and well instructed in every branch of knowledge.

When farther examined, Hilaricus, one of the accomplices, deposed the following:

"We constructed," said he, "honorable judges, in the manner of the Delphic Cortina, with direful auspices from laurel-branches, that haunted table which you see before you; and by imprecations in the form of mystical verses, and by investitures, many and long continued, at length caused the ceremonially consecrated article to move. But as often as, in moving, it was consulted respecting things unknown, the following process was observed:

It was placed in the middle of the house, which was everywhere purified and consecrated with frankincense. We put upon it an empty, round charger, made from several metallic substances, around the outer edge of which the characters of the twenty-four elements were skillfully engraved, and disposed in exactly measured intervals. Above it sat a man clothed in linen garments, the linen being even under the feet of his companions, and his head wound with a crown, bearing in his hand some branches of the happy tree (felix arboris). After he had implored the Godhead as the spring of foreknowledge, according to all rules of the holy rites, he swung on the branches an elastic ring made from larchlike thread, and very light, consecrated by a mystical preparation, which, in distinct intervals, fell upon the single letters, while its measured boundings and sounds formed hexameter verses in answer to interrogators; the verses being rounded in rhythm and song, as we find those of Pythia and the similar one given by the Brandhidian oracle. When we then demanded to know by the preceding signs who would succeed in the reign, the ring, polished on all sides, rousing up, answered in designating these two syllables, "THEO." Then one of the persons present, on adding the wanted letters, exclaimed that Theodorus was indicated as designed by fatal necessity, to be the man.

When Hilaricus had given this relation, he added that Theodorus knew nothing about all this; and that they then had explored, in the same manner, their own fate, when the following straphees were pronounced, declaring that they ought to submit themselves to death because they had explored the future.

"For thy blood shall not be guiltless, and Tisiphone heavy irritated, prepared to you a bad fate, because you burned in the camps of Nimas your hearts."

Those magicians were effectively put to death under many races, as was also Theodorus himself. But the emperor who reigned after the death of Valens, commenced his name really with THEO—it was Theodosius Magnus.—(379—95.)

Another passage is to be found in Tertullian.—Apol. c. 23. He says that the magicians, by aid of the demons, yielded phenomena asked to souls of recently deceased, caused boys to pronounce oracles; and made she goats and tables prophesy.

"Per quos capite et mense divinae conseruerunt."

Besides the above, there are some other passages in ancient authors concerning the matter in question, and we shall be willing to communicate them to the Spiritualist papers if they should be deemed sufficiently interesting to the public. Much may be learned from the Arabs, Rabbins and Scholastics on this subject.

DR. A. H. JAUBERTH.

#### SPIRITUALISM IN IOWA.

We extract the following from a letter written at Orange, Clinton Co., Iowa.

"Spiritualism commenced in this neighborhood about three years ago, and for a time blew a gale, and then settled down to a dead calm; and has so remained until recently. It has now commenced its work again with power and great glory. Mediums are being developed on every hand; some trance, others speaking, writing, shaking and dancing. A young school teacher came here a thorough-bred orthodox, who considered it a sin against the Holy Ghost to even look into a ball-room, but while, under what purported to be a spiritual influence, he danced with an ease and grace that would have done credit to the profession. He says, if the Spirits will make him sing, he will give it up. He has never been able to distinguish one sound or note from another; yet, unconscious to himself, he whistled the tune to which he danced exquisitely."

## SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 2, 1857.

### REMOVAL.

The office of the *SPIRITUAL TELEGRAPH*, including the Book Department, is removed from this date, *two doors*, into Appleton's Publishing House, 346 & 348 Broadway, at the head of the stairs. This change has been rendered imperative from the fact, that the Tabernacle Building which we have occupied for the last two years, is about to be torn down, and its place supplied with a palatial structure, in accordance with the spirit of the times.

### THE FUTURE BEFORE US.

Last week, with the close of our volume, we attempted a general posting of books and balancing of accounts with the past. This week, with the first number of Volume Six, we turn our gaze toward the rising sun, and occupy ourselves with the teeming present, and the promises, to be seen on every hand, of a glorious future.

In harmony with the occasion, we present our readers with the *TELEGRAPH* in a new dress. Though the old one could not be considered badly worn, new type is comely and appropriate to great thoughts, as fitting words are to the lip in the utterance of truth. We have also added to our list of writers and contributors such minds as would seem best calculated to secure variety and interest to our columns. And with these ample arrangements for the coming year, and a full confidence in the generous co-operation of old friends and the friends of Spiritualism, and with a due appreciation of the growing interest of the reading world—which is also just becoming a *thinking world*—in our cause, we launch our bark joyfully and courageously on the blue sheen of the ocean before us.

In doing this we know full well, from the experience of the past five years, that we assume no light responsibilities. We realize that, however calm the sea, and bright the skies, and balmy the airs may seem, flaws of wind, and even storms, may assail us; that rocks may lie hidden in our path; that breakers may foam beneath our prow. But nothing of this kind shall affright us, so long as our friends remain true. While cheered by their approving smiles, we are willing to "spend and be spent;" and if need be, in their defense and the defense of our cause, to breast the wildest tempest that ever raged.

Then all hail, our cause and its friends! In an united phalanx, manning the decks of Reform, we can not be conquered; we can scarcely be retarded in our victorious career. Ignorance may rise up against us with stolid front; science may turn on its heel and walk away with undissembled disgust; and the traditional skepticism of those who should have been the first to discern the signs of the times, and to welcome the star of the New Dispensation as it arose in the East, may undertake to crucify both our holy truths and ourselves; still, panoplied and led on by a Power not our own, we feel that our advance will be irresistible, and our conquests speedy and sure. To Spiritualists is committed the gospel of the present age. If this be so, how important it is that this gospel should be carefully sifted and made pure; that unsightly excrescences should be lopped off; that all things which disfigure and corrupt it should be removed; that it may grow up a slightly edifice, in full proportion and beauty, without spot or stain, claiming the admiration and challenging the approval, both of angels and men. It is with views like these that we have already intimated the purpose of a wider scope and higher aims than hitherto, in our succeeding labors, in the "application of the New Gospel to Science, Philosophy, Theology and Practical Life." And with very little regard for the financial question involved, so long as our cause and the necessities of the common Brotherhood of Mankind may seem to require it at our hands, we propose to keep our good flag flying; and we call on all who appreciate with us the wants of the *hour* and the *day*, to rally with us to the labor, the responsibilities and the reward of the onset and the victory.

### GREAT EXCITEMENT AMONG THE CLERGY.

THE CASE OF MR. WILLIS, OF CAMBRIDGE.

The case of Mr. Willis, a *suspended* Divinity student at Cambridge, is creating an unusual ferment among the clergy of Boston and vicinity; and the excitement is rapidly spreading in all directions, and among all classes of people. Mr. Willis is a remarkable medium for physical manifestations; and at a recent sitting at which Professor Eustis, of the Cambridge Faculty was present, Mr. Willis' foot and the Professor's came in contact under the table; when the learned Professor seized Mr. Willis' limb, and accused it, or its owner, of deception. This led to the *suspension*, on the part of the Faculty of the College, of Mr. Willis.

The Rev. Mr. Higginson, an independent clergyman of Worcester, on referring to the subject in a Sabbath evening's discourse, says, that no evidence was adduced to show that this charge was well founded. The common maxim of the law, that a man is to be considered innocent until he is proved guilty, in this case would seem to have been reversed. By the report of the Faculty, it would appear that Mr. Willis has been condemned wholly on suspicion; thus sustaining the traditional character of ecclesiastical tribunals, as being far more severe in their judgments than legal ones.

The Rev. Mr. Higginson has published in the *Worcester Spy*, the following affidavit of his own observations in the presence of Mr. Willis.

#### A STATEMENT OF FACTS.

"To whom it may Concern.—The public attention has recently been attracted by the alleged powers, as a 'medium,' of Mr. F. L. H. Willis of Cambridge, and by the singular proceedings connected with his 'suspension' from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts, I wish to state some phenomena, observed by me, during two evenings spent with him, at a private residence in this city.

"There were from nine to twelve persons present, all, except Mr. Willis, being respectable citizens of this place, including one of our most experienced physicians. We sat around a long dining-table. The room was not brilliantly, but sufficiently lighted, so that every movement of every person could be distinctly watched—and I, at least, watched them very closely.

"I shall omit the details of the phenomena, and give only the general heads.

"1. The musical instruments which had been previously placed, by the company, beneath the table—a guitar, a small drum, an accordion, and two bells—were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. During this proceeding, the whole table was several times raised, and one slab of it (being an extension-table) was lifted altogether from its support, and vibrated in the air, without contact of hands.

"2. The accordion was raised into Mr. Willis' lap, and being held by him, with one hand, between his knees, was played very skillfully, and executed a variety of tunes, selected by us—and even in answer to the alleged *mental* requests of some of the company, though not mine. Excellent imitations of the oboe, violence lo, and double bass were also given. It is well known that the accordion requires, in playing, the use of two hands.

"3. Upon our extinguishing the lamps, for the sake of experiment, faint lights appeared upon the table, near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air, with a more rapid motion, like fire-flies. Upon my obtaining and opening a phial of phosphorus, the lights increased in intensity, gradually diminishing when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

"4. The room being still dark, the accordion was held on the table by Mr. Willis, and as it played in the manner before described, faint lights flickered around the keys of the instruments. During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

"5. The room being again lighted, I proceeded to try some closer experiments. Taking the accordion in my own hand, between my knees, and guarding, with my feet, against the possibility of contact, I found to my surprise, that the other end was seized by an invisible force, and the different keys audibly handled, producing at last musical sounds, but quite imperfectly. Before long, however, it was pulled away from me with very great force, and dropped on the floor. Others afterward took the instrument, but it was played in no other hands. I may add that I simply held it by the end, with one hand, and that I have no knowledge of the instrument; also, that the hands of all the company were upon the table, and that I was beyond the reach of Mr. Willis' person.

"6. Looking under the table while the guitar was playing, I saw, with perfect distinctness, the instrument, lying on its back, untouched by any hand, but with faint flickering of light playing over the strings. I could also see the feet of the persons nearest it, and that they were not in contact with it—while Mr. Willis was entirely out of its reach. No other person looked under the table, I believe, nor did I mention these

observations till the phenomena had ceased, for I did not wish, at the time, to share my investigations with any one.

"7. The guitar was moved slowly along, by some force to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such a position as to guard the instrument from any possibility of contact. Every song I sung was accompanied accurately and gracefully on the guitar; with a constantly increasing facility of adaptation. The best accompaniment of all was finally played to a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America beside myself. I can not myself play the guitar, but I have heard it played a good deal, and I know that I was beyond the reach of any part of Mr. Willis' person, and that it was physically impossible for any one to touch the instrument without my detecting it.

"8. During all these various phenomena, I felt repeatedly a delicate grasp upon my feet, precisely resembling that of a hand, with distinct fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electrical sensation, as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterward, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr. Willis.

"I might make these statements still more wonderful, by going more into detail, but have probably gone so far already beyond the credulity of my readers, that I had better stop. If any refuse to believe these facts on my testimony, I can only say, that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself, farther, that I have been all my life a student of the natural sciences, and have earned by this time, some confidence in the carefulness of my own observations, and the accuracy of my own senses.

"The question of the 'spiritual' origin is not now raised; it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these phenomena, which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture. And when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons, in various places, for several years back, I am disposed humbly to remember the maxim attributed to Arago, 'He is a rash man who, outside of pure mathematics, pronounces the word impossible.'"

THOS. WESTWORTH HIGGINSON.  
"Worcester, ss. April 15, 1857.—Subscribed and sworn to before me,  
HENRY CHAPIN, Justice of the Peace."

### Spiritualism in London, England.

From a private letter just received from a distinguished gentleman, ordering the *TELEGRAPH*, we make the following extract:

"The cause is progressing here wonderfully. Mediums are being developed in all directions; but we are sadly deficient in the literature of the subject. There are immense numbers of private circles, where very curious things take place," etc.

He then mentions the names of several distinguished literary gentlemen who have recently become mediums, but as the names are given in a private letter, we forbear to make them public.

### Mr. Harris' Meetings Last Sunday.

The discourse pronounced by T. L. Harris at Academy Hall on Sunday morning last, was a plain and yet eloquent statement of the religious aspects and tendencies of the world, and possessed one other trait which is deserving of notice and commendation. We refer to its broad and rational Catholicity of spirit, as associated with a deep and vitalizing religious principle. The lecturer denounced in emphatic terms the spirit of sect, and professed himself in fraternal communion with all who, forsaking self and selfishness, are striving to live the divine life according to the best light that is in them, of whatever name or nation they may be.

In the afternoon Mr. Harris officiated at a funeral in connection with Rev. Dr. Hutton of the Dutch Reformed Church, the two sharing the services with every mark of mutual respect which should characterize fraternal relations. We mention this fact as indicative of the measurable relaxation of that rigid bigotry with which Orthodox clergymen a few years ago were wont to repel all consociation with the public advocates of Spiritualism.

### Dodworth's Academy, last Sunday.

The desk at Dodworth's Hall last Sunday, morning and evening, was occupied by Andrew Jackson Davis. The subject of his morning's discourse was the Benefactors of Mankind. He illustrated the difference between ideas and thoughts, maintaining that man knows not whence come ideas, but thoughts he knows are the action of mind produced by observation. He considered thoughts as transitory and unsubstantial, while he esteemed ideas permanent and eternal. He remarked that factors were those who worked; benefactors were those who worked for good and for uses, but the great benefactors were those who embodied and expressed ideas. In illustration, he instanced Christ as giving expression to the idea of purity of heart and universal charity, Luther as maintaining the right of private judgment, and Calvin as embodying the idea that God's knowledge was co-extensive with his power. Other examples were also given; and all these ideas, he said, were not local but of universal application, and were universally recognized.

## NEW BOOK OF HYMNS.

HYMNS OF SPIRITUAL DEVOTION. By Thomas L. Harris. Part I. New York, 447 Broome-street.

This is the title of a book of hymns, entirely original, dictated through the Rev. T. L. Harris from societies of lyrical Spirits. It will prove a very acceptable addition to spiritual literature. Early in the month of October last, as we are informed, our brother was visited by some of the Spirits of the most distinguished hymn writers and lyrical poets of the past and present centuries, among whom were Cowper, Watts, Bishop Heber, Coleridge, and Charles Wesley. He was also visited, at a subsequent period, by Montgomery, Robert Burns, and the Spirit who claims to have inspired the religious melodies of Thomas Moore. At times these Spirits were visible apparently to the natural eye.

The book is pervaded by a sweet and tender humanitarian Spirit; and while it is evidently written under the inspiration of minds bathed in the harmonies of a Divine Christianity, its emotional character commends it to every loving and earnest heart. Of course it represents but one of the doctrinal phases of Spiritualism, and therefore can not satisfy the doctrinal demands of every variety of thinkers among us. All, however, may derive benefit from its lofty spirit of trust in God, its large charity, its fervent faith in the great future now dawning upon the world. Its style is mellifluous and chaste; the language at once appropriate and beautiful. The richest portion of the book is that devoted to hymns of spiritual intercourse, and communications with departed friends. It is the very book to put into the hands of those who denounce modern Spiritualism as irreligious and profane, filled as it is with the very spirit of devotion.

The names of the Spirit-authors of the hymns do not appear, as they are put forth without any ostentatious claim on this score. We have been favored, however, with the names of the Spirits who purported to communicate in several instances.

The following hymn claims as its author the Spirit of Robert Burns. The reader will mark in it the peculiarities of the Scottish bard, divested of the grossness of the earth-life, and surrounded by the harmonies of a celestial existence.

SUNRISE IN THE MORNING.  
8½ and 7½ M.

1 Full oft we wake from weary dreams  
Of want and woe and scorning,  
When through window shine the beams  
Of sunrise in the morning.  
The dewy rose is fresh and sweet,  
The gay parterre adorning;  
And meadow daisies press our feet  
At sunrise in the morning.

2 Though outward life is dark with dreams  
Of want and care and scorning,  
Thank God! it ends with Angel beams  
Of sunrise in the morning.  
Love's dewy roses open sweet,  
The heavenly sphere adorning,  
And death shall stoop to kiss our feet  
At sunrise in the morning.

3 Then let us wake from idle dreams,  
No child of sorrow scorning,  
To scatter far the blessed beams  
Of sunrise in the morning.  
Then heart and soul shall blossom sweet,  
The Heaven of Love adorning;  
And we shall with the Savior meet  
At sunrise in the morning.

The second hymn which we select is said to have been written by the Spirit who was the source of the noblest inspirations of Thomas Moore. This claim opens a new field of thought for Spiritualists. May it not be possible that those noble hymns which even dissolute and sensuous song-writers have produced, may have been projected into their minds, when conditions were favorable, from a superior source? Those familiar with that melody of Moore's, commencing "Thou art, O Lord, the life and light," will find in the following composition a nobler and more interior sentiment.

Charles Wesley has always been a favorite among our Methodist brethren. While his brother John represents the masculine element in Methodism—stern, brave, resolute and prosaic—his brother Charles typifies its feminine graces, its melody, its inspiration and its tender love. Those familiar with his hymns in the Methodist collections, will not fail to recognize his Spirit in the following:

## HEAVENLY COMMUNION.

- 1 Sweet are theties that bind in one  
The family above,  
For through their hearts the raptures run  
Of God's eternal love.
- 2 There everlasting Spring unfolds  
The flowers of every clime,  
And every form the mind beholds  
Is beauteous and sublime.
- 3 God's love is glory in the sky,  
And music in the air;  
And every breath is melody,  
And every thought is prayer.
- 4 No self contracts the ardent breast,  
No thought of mine or thine;  
But those in beauty crown the rest  
Whose hearts are most divine.
- 5 These are the Angel-friends who come,  
When night is calm and still,  
With visions of their blessed home  
Our quickened hearts to thrill.
- 6 Upon the suffering martyr's way  
Hope's brilliant light they shed;  
To every child of woe they say,  
"Dear heart, be comforted."
- 7 Give us, our Father! so to live,  
That we may feel and see,  
Those fairest Angels who receive  
Their life's sweet love from Thee.

One of the hymns in the collection came, as we are told, from the Spirit of Dr. Channing. It is singularly like him. It seems to be a law of the Inner Life that the speech flows readily into unpremeditated song. We are all poets, perhaps, in our innermost, and, when invested with a fairer and finer form, the soul is able to sing its thought.

## THE TEMPLE OF DEITY.

- 1 In every human mind we see  
A temple made for Deity;  
And righteous thoughts and acts declare  
His Holy Spirit's presence there.
- 2 The living God whom Moses saw  
Whose mind revealed the ancient law,  
Within the reason and the will  
Makes known His truth and mercy still.
- 3 All that the Hebrew Prophets knew  
Through moral insight shone to view;  
Then nature dropped her veil to stand  
And teach like Christ, at God's right hand.
- 4 O'er all the past the mellow light  
Of revelation gilds the night;  
All creeds, like meteors, rise and fall;  
Faith, Hope and Love survive them all.

We hope next week to furnish our readers with other extracts from this beautiful volume.

## BOOK NOTICE.

HOW TO TALK: A Manual of Speaking, Conversation and Debating.

This neat little 18mo volume forms No. 2 of Fowler & Wells' "Hand Books for Home Improvement." It embraces in its scope the correction of a multitude of common errors in speaking and writing, with brief essays on the origin of language; the history of our own language; an exposition of the parts of speech, and how to arrange them in sentences; hints on pronunciation; the art of conversation; debating, reading and books. It will be found a valuable assistant to many who desire to correct errors of language and style, and accomplish themselves in some important departments of life which are too much overlooked.

Benefit to Miss Emma Hardinge.

On Friday evening of last week, the friends of Miss Emma Hardinge, principally of the Spiritualistic fraternity, testified their regard to her as a lady, a musician, and a Spiritualist and medium, in the form of a complimentary benefit given at Academy Hall. The principal feature of the evening's entertainment was the performance, by Miss H.'s own trained choir, of a CANTATA entitled "The Song of the Stars," the words and music of which were composed by herself, and which was received with many marks of enthusiastic applause by the numerous auditory that was in attendance. But beside this there were several creditable performances of glees, duets, solos, etc., and an interesting address was pronounced by Miss H. on the subject of music, with practical illustrations. Mr. Perkins gave some splendid performances on a violin, a beautifully sounding instrument, said to have been made under the direction of a Spirit who purported to have been, while in the body, a manufacturer of Cremona violins. Altogether the evening's entertainment was chaste, unexceptionable, and highly satisfactory, and we congratulate Miss Hardinge on her success, under many difficulties and obstructions, in arranging and carrying out her programme.

## FREE LOVE CONVERTS TO ROMANISM.

The following was handed to us by a well-known and influential Spiritualist of this city, as expressive of his views and feelings relative to the recent conversion to Catholicism, of Dr. T. L. Nichols and his wife:

"This intelligence gives us unfeigned joy, both for the sake of the parties chiefly interested, and for the cause of modern Spiritualism.

"Their conversion to Spiritualism was a source of anxiety to very many of its early and earnest receivers, because of their known advocacy of subversive views in reference to marriage and its sanctities. Their practical restoration to reverence for marriage contracts can not fail to render them happier as individuals, and far more useful as members of society. We commend their logical acumen. They are of the advance guard of a large army that must go to Rome from the ranks of Spiritualism. They are authoritarians, believers in *power* and *duty*, Command and Obedience, as the two pillars in the holy temple of Humanity; and all of this class belong to Rome just as closely and really as do her avowed adherents, whether they call themselves Protestants, Spiritualists or Free thinkers. Rome is the resting place of all authoritarians."

## Exchanges.

From the peculiar nature of our enterprise, and of the subject to which our Journal is mainly devoted, it will be readily perceived that comparatively few of the public newspapers are specially serviceable to us. We shall, however, be most happy to exchange with as many of our cotemporaries as may desire the weekly visits of our paper to enable them to keep their readers informed of the incidents and progress of the spiritual movement, and of the unfolding phases of this new power or influence by which communication is established between man on earth, and the inhabitants of the Spirit world.

## Extra Numbers of our Last Volume.

We have left over a copious supply of particular numbers of our last volume, which we shall be glad to furnish to our patrons so far as they may be required to complete their files; and we will divide the balance among such persons as will furnish us with their address, and manifest their willingness to distribute them as missionaries in the good cause.

## Our Contributors.

We can but feebly express our thanks to our numerous friends who have so freely contributed their experiences and earnest thoughts to these columns, and we trust that the strength and beauty of our unfolding cause will continually inspire them with new thoughts and utterances to be borne by this messenger of humanity's needs, to those who are famishing for spiritual food.

## The Willis Pamphlet.

The case of Mr. Willis, expelled from the Divinity School at Cambridge on a mere charge, has called forth a statement of facts from the other side, which was issued in pamphlet form on Saturday last. An advertisement relating thereto will be found in our columns. The affair is creating great interest in all quarters. The work may be obtained at our counter.

## The Press.

We shall esteem it a kindness on the part of our cotemporaries of the religious and secular press, if they will be pleased to inform their readers of the commencement of our new volume, and of the continuity of our weekly records of spiritual facts and phenomena, and the philosophical and practical deductions which are being drawn from them.

## An Effort in Paris.

We this week received a letter from a gentleman in Paris, France, ordering the SPIRITUAL TELEGRAPH and a number of Spiritual books, and informing us of his intention to devote his time to the promulgation of modern Spiritualism in Paris and the region round about.

## The New Work on Spiritualism.—By Rev. T. L. Harris.

We expect to be able, on and after Saturday next, to supply orders for "Hymns of Spiritual Devotion." Price, plain muslin, 40 cents; gilt 50 cents; postage, 12 cents.

We desire to express our thanks for the hearty response to our appeal to the friends to extend the circulation and usefulness of the SPIRITUAL TELEGRAPH. From the returns in answer to our circular, we have already received, we feel abundant grounds of hope that the response to our call will be as general as it has thus far been hearty. No effort shall be omitted on our part to merit the earnest support of the friends of the cause to which our journal is devoted.

The *Advent Herald* publishes an article from the TELEGRAPH dated Feb. 7, 1857, which contains an account of the conversion of Rev. Mr. Sanford to Spiritualism while speaking, by having his organs unexpectedly controlled by Spirits, who used him to refute his own arguments, and defend the faith he had labored to overthrow. Our cotemporary heads the article "Devils in the Pulpit."

A Swedenborgian has really enjoyed reading a Spiritualist paper, as the following from the *New Church Missionary* will show:

"MR. EDITOR:—A few days since, a friend sent me three numbers of the *Christian Spiritualist*; and I have enjoyed reading them so much, that I beg to be permitted to say so through your paper."

The proceedings of the Investigating Class are unavoidably laid over till next week.

Two pages of the *Banner of Light* are henceforth to be devoted to Spiritualism, under the editorship of John S. Adams.

## DIGEST OF CORRESPONDENCE.

"E. Y."—Smithville, Brunswick Co., N. Carolina.

This lady writes that there are many Spiritualists in Wilmington, N. Carolina, and relates in full her experience as a Spiritualist and medium. About a year ago her little daughter and a servant girl met with a fearful accident, from which they never recovered. The loss of the child led the mother's mind toward the truth, and she found a source of consolation in reading the "Healing of the Nations," and was gradually led to believe in spiritual communion. She became a medium for physical manifestations, and amidst her own doubts and those of her friends, she continued to have demonstrations strange and convincing. She says: "We have had the dining-table walk all over the room, and one night it was broken by a gentleman who tried to hold it down. I saw my friend carried around the table seemingly as light as a feather, then carried back and seated on the lounge." Then again, "My hands were influenced to take the accordion, and I was taken up, chair and all, and whirled around, presenting the accordion to every one in the room." And thus she writes, showing clearly in her letter, that by the manifestations given to her without previous knowledge, she has been convinced, her stricken heart has been relieved, and she has been greatly benefited.

In her letter she desires instruction in regard to forming a circle. We can not answer her in full at this time, but will suggest a few thoughts perhaps beneficial. In the first place, it is necessary to select those who are earnest seekers of the truth, harmonious in their intentions. Then let them meet regularly, forming a circle, and with patience await the results. They should be careful lest they become too anxious, avoiding too great levity, yet not restraining their cheerfulness, or becoming positively grave, and always endeavoring to attract to them the pure in spirit by their "unselfish efforts to gain knowledge, above all, remembering that it has been said, "Where two or three are gathered together in my name, there am I." Method and order should be observed in the circle, as necessary conditions of good communications. Discussion should be avoided, and the Spirits will gratify the desires of the circle so far as it may be for their good.

"The Higher Law," by Mrs. C. M. H., of Chicago.

This is an interesting article which Mrs. H. sends us, but none of its positions are new to us or our readers.

That it is essential to us to know the laws of our internal and external being, or, in other words, our animal and spiritual natures, has long been a standard teaching of Spiritualism. In this consists the great difference between the knowledge of the new dispensation and the mysticism of the old. Everywhere, through the mediums, the Spirits are teaching this, and though in the highest degree important, it will not do for us to fill our columns with frequent repetitions of the same thing. Any new fact in regard to it, or any new view of it, will always be welcome. In the meantime, one remarkable feature of the occurring manifestations, in the manner in which, through mediums everywhere, the same lesson is taught on this topic.

"Clairvoyance," Mrs. Mettler.

Under this title there is sent to us a prescription for the cure of nausea and constant vomiting. The prescription is valuable, but it is not new. It has long been practiced in the profession.

Our correspondent, however, seems now to have first heard of it, and deems it a new discovery. That is the case with many communications we receive. Now first known to the writer, undue importance is attached to them, and it is expected of us to publish them. When they are really novel, as well as useful, we will cheerfully do so, but to crowd our columns with matters not unknown before, would soon deprive them of all interest.

In this view of our duty, many of our correspondents will find the reason why their communications are not published.

"Str Humphrey Davy," from J. H. Bliss, Deer Creek, Wis.

This communication relates to the doctrine of plurality of worlds, and the question whether the planets are inhabited. It would not particularly interest our readers, for its ideas are those which are now daily taught in our schools, and are becoming very familiar to every educated mind. Our correspondent will find the whole subject very beautifully discussed in "Dick's Sideral Heavens," republished in Harper's Family Library, and will see it treated of in almost every modern work on astronomy.

Apparition of a Spirit-Child.

A BEAUTIFUL incident, demonstrative of the re-visits of departed Spirits, took place at the meeting of Rev. T. L. Harris, at Academy Hall, on Sunday morning, March 29th. After Mr. H.'s prayer, he stated to his congregation that although while engaged in his public ministrations it was seldom granted him to perceive the presence of individual Spirits, he had just then enjoyed that privilege. Clothed in paradisaical garments, there had appeared a radiant form which he distinctly recognized as that of a little girl whose funeral he had attended at the far South a little over a year ago. Mr. H. added that the child had not before appeared to him since her entrance into the Spirit world, and that in no other way could he account for her presentation now than by the supposition that some of her earthly friends with whose sphere she was *en rapport*, must then be in the audience. After the conclusion of the services, the father of the Spirit child came forward and spoke to Mr. Harris, which was the first external intimation he had that the latter was present, or indeed that he was in the city. How welcome to that fond parent must have been the intelligence, coming in this unmistakable manner, that his loved one though unseen by external eye, was still following and watching him in his journeys and dangers, and clinging to him with a filial tenderness which an angel child alone can know!

## HARPER'S WEEKLY AND SPIRITUALISM.

JUDGE EDMONDS' REPLY.

Dear Sir—I enclose to you an attack on Spiritualism made in *Harper's Weekly*, of April 4th, and my reply to it. The latter will be found in that periodical of the 25th, with a long answer to it, going into details in justification of its assault. This is the first time we have had anything but general assertion to deal with on this topic, and it deserves notice at our hands. It shall receive it in due season. In the meantime, I hand you a letter I received to-day, which shadows forth something of the other side of the case.

Yours, etc., J. W. EDMONDS.

MY DEAR JUDGE:

April 18, 1857.

I received your letter and *Harper's Weekly*, containing an article recommending Spiritualism to be abated by indictment as a nuisance. I should like to traverse such an indictment! I look with interest for your reply. Do not fail to send me the paper containing it, as I do not usually see it.

I would not, could not, have supposed that such an article could have ever found a place in any respectable journal. I believe it comes from some of the clergy. They are alarmed. "The craft is in danger." They are secretly prompting every movement against Spiritualism.

Talk about insanity! If one becomes insane by religious excitement, we hear nothing about it. We recently had a case in ———, growing out of one of these protracted-revival meetings in the Presbyterian church. The wife of one of our most respectable and wealthy citizens became ravingly insane by attending these meetings, and has been taken away to an asylum or to her friends at the East. The *Rev.* gentleman who was hired at the rate of \$50 per week to get up this excitement, was warned by the lady's husband and some friends of his, to leave the place by a certain day, or they would ———. He left accordingly.

If this lady had attended a spiritual meeting or circle, and had become insane, whether from that cause or not, the wires would have conveyed it with lightning speed to all parts of the Union. But as the insanity was occasioned by religious excitement, by the torments of hell fire which were, night after night, exhibited to an excited and bewildered audience, there is no mention made of it, and not a single newspaper here or elsewhere notices it.

Might it not be well to publish Harper's article and your reply in a cheap tract for distribution? Very truly yours,

Hon. J. W. Edmonds.

[From "Harper's Weekly."] ]

COULD THE SPIRITUALISTS BE INDICTED?

We have before us several returns from Insane Asylums from which we learn that Spiritualism is rapidly becoming one of the principal causes of insanity in this country. Within the past four years several hundred persons in the Northern States have lost their reason, either permanently or temporarily, from this cause—among them valuable citizens and persons of good repute and obvious usefulness. Simultaneously, we ascertain that the spiritual circles which were once so much in vogue in this city, but which attract less attention now than formerly, are still pursuing their career, and inviting the unwary to destruction.

We think this thing has been too long neglected by the police authorities. If it be the office of these authorities to indict and suppress disorderly houses, gambling dens and other places of ill-fame, as nuisances, it is surely their business to lay hands on these spiritual circles, which much more obviously belong to the category of nuisances. If health, repute, and fortune, are to be protected, surely reason—the divinst of God's gifts—deserves a little regard.

No one that is sane believes that any useful purpose is served by spiritual circles. No one who has read the accounts of their proceedings can doubt that knavery and imposture constitute the chief stock in trade of their managers. And no one who has examined the statistics of insanity can doubt but they operate influentially to increase the numbers of the insane.

We put it to Mayor Wood and to District Attorney Hall, whether such manifestly useless and such palpably noxious establishments ought not to feel the hand of the law. We put it to them whether the creatures who despoil a poor young man of his reason and blast his life for ever, are not as deserving of punishment as the knaves who cheat him at faro, or the unfortunates who sully his purity and imperil his health. The law is broad enough and clear enough; nuisances can be abated, if there be a desire to abate them. We ask, with all respect, do the Mayor and District-Attorney desire to abate this one?

When Spiritualism was in its infancy, it seemed a harmless delusion—a mere ephemeral folly, which persecution might have helped. We now know it. It is so foolish a folly that no amount of persecution could create sympathy for it; yet so dangerous that it costs us, on an average, seventy minds a year. Is it not time to attend to it?

One word more. In felling trees, you must strike at the strongest part of the trunk, not at the branches. In dealing justice to Spiritualism, the hand of the law should fall, not on the paltry rogues who have eked out a living by cheating through its aid, but on the men of character and standing who have given it countenance and respectability. We are sorry to be personally but we shall best enforce what we mean, if we say that the aberrations of men like Judge Edmonds, have been a matter of ridicule long enough. They are making lunatics every week; it is high time they were a subject of penal inquiry.

TO JAMES HARPER, ESQ.:

Sir—To you, as the only member of the firm of Harper and Brothers with whom I am personally acquainted, I address myself.

In the number of *Harper's Weekly*, "a Journal of Civilization," for April 4, 1857, is an article—apparently editorial—headed, "Ought the Spiritualists to be indicted," in which my religion is denounced as a nuisance—is placed on a par with "disorderly houses, gambling dens, and other places of ill-fame," and the Mayor and the District-Attorney are called upon to have me indicted, because it is high time I became "a subject of penal inquiry." And now, I demand of you, as an act of simple justice, that you afford me the opportunity of spreading my defense before the same eyes that have read the charge.

I have lived now near sixty years; for more than one-third of that time I have occupied public stations, where my thoughts and actions have been open to the widest observation; and I have thus earned a character among my fellow men, that is very dear to me. I can not consent to part with it without a struggle. I can not, without remonstrance, suffer myself to be held up to the world as a fit "subject of penal inquiry," and it is not unreasonable for me to ask a place for my defense in the same columns which have contained the unprovoked assault upon me.

It is true that I am a firm and undoubting believer in Spiritualism. I have, at some hazard and inconvenience to myself, avowed that belief. And I have, over and over again, given the strongest evidence in my power of the sincerity of my faith. I have never sought to obtrude my convictions upon others. When I have appeared before the public on the subject, it has been generally in answer to attacks upon me. My first public avowal was drawn from me by an assault of one of our most influential newspapers, and when I have occasionally stepped beyond the mere circle of believers, it has been in answer to attacks from editors and bishops. I have never been the assailant, but have been content to enjoy the right secured to every citizen, in the enactment of our Constitution, that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall for ever be allowed in this State to all mankind."

That right I will not surrender, and I claim the privilege of defending it for myself and others in the very forum where it is assailed. And as your paper has appeared to the public, I answer your appeal in the same tribunal.

The specific charge your paper makes is, that Spiritualism engenders insanity. I know this charge to be erroneous. I know it from a careful and minute observation in that regard, for over six years. I know it from the principles which it inculcates; and I know, on the other hand, it is a preventive at once, and a cure, for mental aberration.

I do not mean to say that there has not been any case of one professing Spiritualism or pursuing it, who has become insane. Love, the pursuit of wealth, and religious excitement, have, in all ages resulted in insanity, and I do not suppose that minds liable to be upset by undue excitement, are exempted from that liability by reason of their belief in Spiritualism. But I do say, that instead of Spiritualism tending to produce such excitement, all its tendencies are the other way. For it is a faith which addresses itself to the reason rather than to the emotions. It is the calm and deliberate judgment of investigators which is always demanded, and not a blind or impulsive credulity. And a calm and dispassionate frame of mind is always enjoined, and can alone be available to the Spiritualist.

Beside, Spiritualism is revealing to us the causes of that unsoundness of mind, which in all ages has afflicted mankind. And out of that revelation grows the remedy for the disease. I have known some interesting cases in which insanity, even when hereditary, has been cured through its instrumentality.

And I tell you, sir, as a sacred truth, which a careful investigation will demonstrate, that Spiritualism is rather a preventive and a cure for insanity, than a cause of it. It is such an investigation that I demand, rather than a flippant condemnation upon a mere superficial view, and it is such an investigation that I have found it so difficult to obtain, because of the unwillingness of men to breast the storm of reproach which is sure to follow.

And now you—what do you do, in adding your contribu-

tion to this storm? You condemn as a nuisance that which is dear as a religion to thousands and tens of thousands of your fellow-citizens. You denounce as worthy of "penal inquiry," that which is received as truth by hundreds of thousands of persons in all parts of the world, who have investigated and judged for themselves, who are as capable as you are of forming a correct judgment, and who are as honest and pure in motive as I concede you to be.

Ten years have hardly passed since this thing began among us. It has encountered from the beginning the active hostility of the press and the pulpit, and the inert opposition of the public; yet its progress has been ever onward. Impelled by its own innate power, it has gone on until it numbers its adherents by millions. It embraces in its ranks some of the brightest minds of this and other countries: philosophers, artists, poets, lawyers, doctors, priests, editors, authors, judges of the highest courts, governors, legislators, diplomatists, farmers and mechanics, in all parts of this country and in other countries, are enrolled among its believers. Its library numbers over one hundred works in English, beside some in German and in French. The periodicals devoted to its cause exceed twenty in this country, beside one published in Spanish at Caracas, South America, and one in French, published at Geneva, in Europe. It has courted from the first the most thorough investigations. It has encountered many such, and never without a triumph; and now it comes boldly and openly before the world, asking no forbearance, craving no lenity, reprecating no inquiry, but demanding the strictest scrutiny to which the human intellect can subject it.

From such scrutiny it must result—there is no escaping it—the conviction must result to every candid mind, that the principles which Spiritualism inculcates are in close conformity with the laws of science and the revelations of the Holy Scriptures, and tend ever to man's advancement in purity and knowledge. One of my correspondents—a gentleman occupying a high judicial position in our country—writes:

"The teachings in your publications, as emanating from the Spirits, inculcate a morality the most pure and elevated, and a state of affections toward God, in the highest degree holy and spiritual. In this respect there are, in my opinion, no writings extant more unexceptionable."

Another, who is now one of our Foreign Ambassadors, writes me from abroad:

"I see nothing more important to investigate. If this be a delusion—an honest one, the public begin to admit it in your case—it is spreading far, and ought to be searchingly tested and effectually arrested. If it be a reality, how all other objects fall into insignificance before it!"

And my correspondence, which is very voluminous and with all parts of the world, is full of evidences, out of the reach of my own personal observation, of the elevating character of the teachings. Many who have contemplated suicide have been arrested in their purpose by its influence. Very many—and I have published several instances in the Introduction to my second Volume—have been converted by its instrumentality, from rank infidelity to a belief in a God and their own immortality; and every man and woman who has become a thorough believer in its doctrines, has inevitably become wiser and better, and more full of works for the good of mankind.

I make these assertions without reservation or equivocation, because I know them to be true, and I know their truth will be demonstrated to you and your editor, if you will but take the pains to inquire.

And if this is so, I beg to know why it is that that which aims only at the good of mankind, shall be so fiercely denounced, and why they who appeal for the verity of the faith to reason, to science and to revelation, shall be proclaimed to be fit only for the felon's doom?

Must the poisoned bowl be drained again, because once more the truth is spoken in Athens? At this day and in this country, must Galileo's fate be his, who even amid persecution dare say, "Nevertheless, it moves!"

New York, April 6, 1857. J. W. EDMONDS.

**New Work on Spiritualism.**  
THE WISDOM OF ANGELS: PART I. REV. T. L. HARRIS, AUTHOR.—This remarkable book contains the experiences of a Spirit during forty-two days of intromission into the Spiritual world. Grand and wonderful in its descriptions, startling in its views, profound in its philosophy, it draws the curtain from a realm of wonders hitherto unseen. Price, plain muslin, 75 cents; elegantly gilt, \$1; postage, 12 cents.

Orders may be addressed to Charles Partridge, Spiritual Telegraph Office, 348 Broadway (Appleton's Buildings), N. Y.

### THE CAUSE IN EAST TEMPLETON, MASS.

EAST TEMPLETON, MASS., March 12, 1857.

MESSENGERS. EDITORS:—Bearing in mind your invitation to write something for your valuable paper, I have thought that a sketch of the rise and progress of the cause of Spiritualism in this place would be interesting both to yourselves and your readers; and particularly to Mr. Partridge, since this is the place of his nativity.

Allow me to premise by saying, that one year and a half ago, there were to my knowledge but two Spiritualists in our town; and one of those left the place a year since. At present our regular semi-monthly meetings are well attended by intelligent and earnest seekers after truth, who take pride in being called Spiritualists. Thus you will see that there has been a movement among the dry bones, and many have felt the joy of this first resurrection to truth and life.

About eighteen months ago a few of us, believing Spiritual intercourse to be either a great truth or a stupendous humbug, and thinking that if Spirits would come to anybody to instruct them, they would come to us for the same purpose—formed a circle of some eight or ten honest persons, who desired the truth whatever that might prove to be. Of the *modus operandi* of the "manifestations" we knew nothing, and what was still worse, we were ignorant of the most which had previous to that time been written upon the subject. Thus, without experience, and all of us being exceedingly skeptical upon the subject, and without a medium among us, we commenced our circle. Weeks and almost months passed away before we had the slightest indication of any invisible power, but still we persevered and held our circles weekly. You can well imagine our surprise, mingled with delight, when the first man was shaken up by some unseen power! Thereafter mediums began to be developed among us, so that at present we have no less than twelve, six of whom enter the trance state.

The communications we have received from our friends who have gone before us to the Spirit-land, are almost without number, and are of a most satisfactory character.

Miss Martha E. Browne, of Orange, speaks to us in the trance state, semi-monthly, on Sundays. The discourses spoken through her are replete with eloquence and profound argument. Mr. H. P. Fairfield of Wilbraham, was with us a few weeks since, and gave us some most powerful discourses while in the trance state. Nothing can resist the torrent of his eloquence and logic. He is, in our opinion, one of the best speaking mediums in the land. If any one wishes for a sledgehammer to break through the petrified crust of superstition and bigotry, let them send for H. P. Fairfield of Wilbraham, Mass.; and when he comes with his attendant Spirits, friends, shaking among the dry bones may be expected.

Thus you see, Mr. Editor, that spiritual intercourse has become with us a glorious reality—a fact that can not be argued out of existence. To us there is no death, and we intend to live as though we were already beyond the line which divides the mortal from the immortal state. The cause is advancing rapidly in Athol and Barry, and other communities are waking up to hail the dawn of this dispensation of reason.

### TEST FACTS IN ST. LOUIS.

THE following tests were rapped out in the presence of Charles Levy of our city, and the person addressed was his Spirit wife's sister, still in the flesh.

"Mother dear, I have not gone away; I am with you still; so is little brother. Mother, mouth me not; know that I am in a far more pleasant country, with Aunt Belvidera. There are four of us now. We have come to you to-day; but now aunt says we must return, but we shall come often."

HENRY W. C. D.  
I have often heard of the "puerilities of Spiritualism." Perhaps there are some, but I have never heard them. What more eloquent, beautiful or sublime could any man say than, "Mother dear, I am not gone away; I am with you still." This is true eloquence, and the soul that is not attuned to feel it, is fit only for "treasons, stratagems and politics"—and there let them wallow.

On another occasion to the same person it was rapped: "Martha, I have come to tell you that your angel children are with me. Then fear not, for they shall often visit you, and their Spirit memories shall often, in their Spirit home, refer back to their earth mother. I shall take them back to earth's sphere to learn its wisdom, and the principles which govern her laws, every day; and then I shall bring them to their mother's side, that they may bless and caress her."

"Little Willie" has just comprehended that he once lived in another sphere; but little George does not know anything but that all is light and beautiful. And now, Martha, what shall I say to you, that I may make you know that this is your sister Betsy, who loved you so much, that is now addressing you? I know of naught but that I love you."

Now let the skeptics laugh at this. How little do they suspect that the calm, cool thinker, that does not get off his column a day, or who is not affected by the sound of words, is pitying their ignorance, "for they know not what they do." Respectfully,  
St. Louis, April 14, 1857. A. MIETENBERGER.

• Died very young. † Died at birth.

PROFESSOR PIERCE of Cambridge, has written a letter scientifically confirming the view which all sensible people have taken in regard to the predicted collision of a terrible fiery comet with the earth, next June, viz.: that there is no foundation for such a prediction, and no man of science has probably made such an assertion.

### HAUNTED HOUSES.

THE following is from a gentleman of known integrity and character, whose relation can be relied upon.

This is from the farming district of the northern part of Columbia County, and is one among very many instances, of the wide-spread and general prevalence of Spiritualism among the farmers of our country. This is far greater than the world has any idea of, nor will it be generally known until the world shall cease its mad folly of visiting with persecution and ridicule those whose only aim is the truth.

Meanwhile, we shall always be glad to hear from such minds as this correspondent.

MALDEN BRIDGE, January 17, 1857.

MESSENGERS. PARTRIDGE AND BRITTON:

As you have requested tests of spiritual presence to be forwarded for publication, I have been impressed to give you a history of facts which have transpired at Chatham Center, about five miles from this place, within a few months past. The house supposed to be haunted, is at present occupied by a colored family of good reputation, being members of the Methodist Episcopal church. The family moved into the house last March, and soon after they were disturbed in the night by loud rappings, knocking and pounding.

The family was very much alarmed, and the attention of the whole neighborhood was attracted, and many visited the house to witness the strange occurrences.

These strange noises continued at intervals through the month of April, and then they were discontinued till about the first of November, when they were recommenced.

Beside the loud rapping, etc., other strange manifestations were witnessed, such as the moving of chairs, tables, etc., from one part of the house to the other, without being touched—stones, bones, and other substances being dropped upon the floor, the bed-curtains torn down, etc.; but from what source came these stones and bones, it is difficult to conjecture.

The excitement which the report of these occurrences caused in the public mind, induced a circle of Spiritualists from this place, to visit the house for the purpose of investigating the phenomena. A large, heavy table was made use of for that purpose, which soon commenced moving about the house in all directions, and the substance of the communications given by rapping and tipping, I give in a condensed form.

About thirty-four years ago, the house was kept as a tavern; a colored man of about forty years of age who was journeying, stopped at this house, and while there became intoxicated; he had about sixty dollars in money with him, which he exhibited; he was murdered and buried under the floor of the house. We were told that by digging in a certain spot, pointed out, we would find some of the remains, but that they would not be entire. The place was examined, and by digging about two feet, various bones were found, some of which have been examined by physicians, and pronounced to be human bones, without any mistake.

The above facts can be substantiated if necessary. I make no comments, but leave the public to judge for themselves.

Respectfully yours, J. W. FITTS.

### THE POSTON CIRCLE.

LAFORTE, INDIANA, April 6, 1857.

MESSENGERS. EDITORS:

You would forward the cause to which we are devoted if you would publish the accompanying notice. The development of the Poston circle is such that they can all be secured so as to render it entirely impossible for them to reach the instruments, and yet the music will go on, in a way that none can witness it without a full acknowledgment of spiritual agency. All who come among us go away believers.

CH. W. CATHCART.

Mr. Poston has fitted up a room for spiritual manifestations adjoining his dwelling, one and a-half miles north of Cathcart's Grove. Investigators may make sure of being accommodated. Every attention to the convenience of those from a distance will be paid—and such conditions may, at the request of investigators, be imposed upon the mediums as to bring a full conviction of the presence of Spirits to every rational mind, however skeptical. The spiritual press generally would aid the cause by inserting the above notice.

### WAS IT ACCIDENTAL?

During the last harvest, a whirlwind blew off the straw hat of one of my hands. My attention was attracted to it, as, seated on my reaping machine, I rounded the corner next to him. The hat was forty rods off, and I should think nearly, if not quite, three hundred feet high. I called, in a loud voice, King, (the familiar name of our presiding Spirit), bring that man his hat. The man instantly stopped perfectly still. The hat whirled around, came back, and dropped precisely in his hands. He was so surprised that he did not shut his fingers upon it, when it fell to the ground on his feet; and he picked it up without moving an inch from his position, which he had held immovably from the time I called. The man was no Spiritualist. I called out without reflection, and can only say that I did not do so wantonly. This curious affair was witnessed by at least eight sedate witnesses, but few of whom were crazy Spiritualists.

C. W. CATHCART.  
LAFORTE Co., IND., April 20, 1857.

## Interesting Miscellany.

## IS THE EDITOR OF HARPER'S WEEKLY INSANE?

This was the question which suggested itself to us while reading an article in the above named paper headed, "Ought the Spiritualists to be indicted?"

Here is a man, who, in the nineteenth century, in the full blaze of its glorious achievements, occupying a position as editor of a journal which flaunts at its head an emblem of progress and light, and bears the somewhat ostentatious title, "A Journal of Civilization," who seriously proposes a revival of the penal laws of Cotton Mather and his compeers of infamous memory. Are we not right in asking whether he is not insane?

Speaking of Spiritualism, he says: "We think this thing has been too long neglected by the police authorities. If it be the office of these authorities to indict and suppress disorderly houses, gambling dens, and other places of ill-fame, as nuisances, it is surely their business to lay hands on these spiritual circles, which much more obviously belong to the category of nuisances."

Without remarking that whatever may be the office, it is seldom the practice, of said police authorities, to interfere with the "disorderly houses, gambling dens, and other places of ill-fame," except now and then a faint, to draw attention from a worse place, which is under their protection, the editor has the bare-faced effrontery to single out Judge Edmonds, of New York, and recommend him to the Mayor and District Attorney as worthy the punishment of a criminal. Can ignorance, bigotry and superstition go further? A gentleman of high attainments, of intellectual mind, eminent as a jurist, his services sought for by men of all classes, useful to his friends and to society, is to be torn from those friends and that society, and be incarcerated in a prison, for what? Because he presumes to think, write and speak his views upon a subject which engrosses all minds—the future existence. Is it not monstrous? We marvel that he did not propose the revival of the rack and thumb-screws of the Spanish Inquisition, or the stake and gallows of the still more infamous Cotton Mather—more infamous because of the greater light which floods the world, as year after year completes its destiny, and leaves its impress upon eternity.

He is either stupidly blind or willfully so, when he charges Spiritualism with causing a great portion of the insanity occurring in the world. We know it is the custom of those who have "eyes to see, and see not, ears to hear, and hear not," to exclaim, if a man or woman becomes insane, and it is known that they have once visited a circle—Spiritualism! If a person commits a crime of whatever nature, heavy or light, and it is ascertained that he has ever been present at the most common manifestation, the outcry is, "Behold! the workings of Spiritualism!"

But Spiritualism does not teach hatred, revenge, and all uncharitableness. It teaches love, charity and good will to man, and forgiveness of injuries. It conjures up no awful visions of the future, of burning lakes and pitfalls and "Sloughs of Despond." It tell of an eternal progression in all that is bright, and pure, and beautiful, until the soul becomes a part of the glorious harmony of God. The man or woman who recognizes in the simple flower by the roadside the love and perfection of the Creator, whose soul expands with free thoughts under the broad dome, beaming with myriad stars, and leaps up with joyous thankfulness when alone upon the hill-top, is a Spiritualist; and shall it be said that because he communes with Infinity in another manner than that which is laid down in the creeds and dogmas of darker ages, that he is worthy of dungeon bolts and bars? Ah, brother, can you not recal the lines?—*Banner of Light*.

**CURE FOR RELIGIOUS DEPRESSION.**—The best way to dispel the fears for our personal safety, is to labor for the salvation of others. Professed Christians often get into a morbid state of mind about their religious prospects. They are afraid they shall not be saved. Perhaps they will not. If that is their chief anxiety, they do not deserve to be. It is very selfish always to be thinking about their own future happiness, and in their terrible fears they are paying the just penalty of their low ambition. But let them go out of themselves, and try to secure the salvation of others, and all their fears are gone. Then they are doing God's work, and they have no doubt of his love.—*Advertiser and Journal*.

[If it be God's work to save his children, is there any doubt about his accomplishing that work, whether we help him or not?—*TEL*.]

**REVIVALS.**—We are glad to chronicle the fact that revivals of religion are in progress in some of the neighboring towns, and we hope they may extend to our city. Indeed, there is, apparently, quite an interest already manifesting itself in some of our Churches, and indications seem to promise an out-pouring of divine grace in our midst.—*Full River Monitor*.

[Start the inquiry in your churches, as to the analogies between ancient and modern spiritual manifestations, and we will guarantee a revival of religion in your churches and cities. *TEL*.]

**CRIME IN NEW YORK.**—The secretary of state has transmitted to the New York Senate a record of the criminal statistics of the state. The convictions during the year were 11,324; of which 2,806 were of American birth, and 8,518 foreign. This statement speaks volumes on the question of American morals. Most of the criminals among us are not our own, they are Europe's, thrust upon us. The returns show an increase of convictions during the year, as compared with those of last, of 4,850. This is not attributed to an increase of crime, but to more accurate returns from sheriffs.

## INNER LIFE OF A SAILOR.

ONE beautiful Sunday forenoon, I was walking the quarter deck of a fine ship running down the northeast trades. William Thornton, an old weather-beaten sailor, was at the wheel, and I could hear him occasionally humming the air "Black-eyed Susan," when my back was turned toward him. He was an excellent helmsman, and kept the ship to her course as true as the needle to the pole. Although it is still, as it was then, contrary to rule to enter into conversation with the man at the wheel, yet observing William smile, and raise his hat upon "nine hairs," I asked him sympathetically, "What are you thinking about, William?"

"About my sweetheart, sir."

"Are you going to get married again when you return?"

"I was never married, sir, nor never will be if I should live a thousand years, yet I have a sweetheart. It's just forty years this day since I saw her, and I never saw her but once. But what interest can you have in an old Salt's silly love dreams?"

"Go ahead, William, tell me about this sweetheart. I'm in love myself, and can sympathize with you."

"Well, sir, it is just forty years this day since I strolled into one of the big churches in Broadway, and was invited to a seat in a grand pew by an elderly gentleman. There were two young ladies with him. One of them, the moment our eyes met, said, as plainly as eyes could speak, 'I am glad to see you again.' I was sure I had seen her before, I felt that we were old playmates, but for the soul of me, I could not tell where. I could hardly take my eyes off her, she looked so good. When the services commenced she put a prayer-book in my hand and pointed to the 'Lesson for the day,' but I looked more at her than I did at the lesson. I was young then, sir, and good looking, too, and had as much self-conceit as most young men; but the more I looked at that sweet girl, the less I thought of myself. When the services were over I followed her to the door of the carriage, and could not help saying, as the gentleman handed her in, 'God bless you, my sweet angel,' and to my surprise, instead of being offended, she replied, 'Thank you, sir, and may he bless you too.' The gentleman raised his hat to me and smiled. 'Good bye, Jack,' he said, 'good luck to you.' It was the voice of a sailor; he was, no doubt, a retired sea captain. Both the ladies, though I had neglected one entirely, bowed to me out of the carriage window. In a moment they were gone, and I never saw them from that day to this, yet, from that day to this, I have truly loved that sweet girl."

"Did you never try to find out who she was?" I inquired.

"No, sir, what was the use? I felt myself a poor, ignorant sailor, hardly able to write my own name, and I was not silly enough to think that such a lovely girl would care anything about me. Thinking about her took all the self-conceit out of me."

"But you said you thought you had seen her before; how was that?"

"It was only in a dream, sir. I never saw her before. Now, as I'm growing old, I have been thinking seriously about trying to be good, that I may meet her in heaven. Every Sunday for forty years, has the scene in that very church been before me, and every time I think upon my sweet girl, she looks more lovely than before. I could never think of marrying, with her image ever present in my mind. Do you think, sir, it is possible for an old sinner like me to be good enough to go to heaven?"

"Why not, William?"

"I'll tell you why. About eight years ago I left the sea, for then I dreamed I saw my dear angel go to heaven, and tried to be good. I worked along shore with riggers and stevedores, and had over two thousand dollars that I had saved, so I got along very comfortably. I joined a church and thought I had got religion, when a rascally deacon cheated me out of fifty dollars. I was so thundering mad that I gave the fellow an awful hiding, and before he could get the law dogs on me, I was at sea again. I think now that I did very wrong; but I'm so hard-hearted that I can not, in my soul, forgive the fellow, even to this day. My sweet angel tells me in my dreams that I must forgive him, and that if I wish to join her I must be good."

He said much more, but the above affords a glance at his inner life, and shows the purity of his soul. It must not be thought that he was a whining old fool; on the contrary, he was a man of undaunted courage, bold even to recklessness, and quick to resent an insult. No men are thrown more upon their own resources for mental food than seamen. For weeks, and even months, sky and water are their only companions; and on long voyages, when they have watch-and-watch, their labor is light. It is then their minds dwell upon the pleasant scenes of the past, and make the drear of earth appear divine. Bill Thornton's case is not singular. Almost every sailor has some beautiful love-dream, and hence the reason why so few of them marry. The ideal has more charms for them than the real.

With all their faults, sailors are not bad men. As a class, in a rude way, they love the true, the beautiful and the good, and are proverbial for their generosity. May they all go to heaven at last!—*Correspondence of the Boston Post*.

**PROFESSOR CLARK**, of Amherst College, while performing the experiment of making electrical light, one day last week, was very nearly blinded by the intensity of the light, since which he has been obliged to confine himself to a dark room. So painfully intense is the impression left upon the retina of his eye, that though the room is so dark that his friends and attendants can not see each other in it, to him it seems filled with the most dazzling light. Permanent and serious results are feared from the affection, but hopes are entertained, from his present seclusion from daylight, that his excited and inflamed organs will shortly recover the shock and be restored to their normal condition.—*Traveler*.

## THE FOOTPRINTS.

LETTER FROM PROF. MERRICK.

Mr. Editor—I recently visited the "footprint" locality near Barnesville, Ohio, frequently alluded to in the *Advocate* for the last few months; and, sure enough, there were the tracks, from the "coon tracks" up to the "human"; all very clearly defined in the "solid rocks," much as described by your worthy correspondent. But I am compelled to regard them as "the work of man's hands," rather than the impression of feet, for the following reasons:

1. The geological position of the rock in which they are found. It is in the coal formation, which is, of course, too low in the series for such tracks.
2. The material of which the rock is composed. This is coarse silicious sand, which certainly could not have retained such distinct impressions before consolidation.
3. The unfinished condition of some of the figures. Several of the bird-tracks, in other respects very perfect, are without the marks of claws.
4. The figures of serpents, without track or trail. As these neither hop nor fly, this is unnatural.
5. The tool marks, which in some cases are very obvious.
6. Rude delineations of the human face, circles, etc., which are unquestionably artificial.
7. The surface upon which the tracks, as well as the other figures, are found, has been formed by the action of water and atmospheric agencies, since the consolidation of the rock. So obvious is this, were there no other evidence that the tracks are artificial, it must settle the question beyond all doubt.

But although these tracks are of no geological importance, they are by no means devoid of interest. They are quite numerous, and of various kinds. I think there can not be less than one hundred in all, eighteen of which are human tracks of various sizes, several with the peculiarity mentioned by Mr. Price, of the great toe standing at right angles with the others. That these were intended to represent the track of a man there can be no doubt. Perhaps such a malformation had been observed by the one who cut the tracks upon the rock. There are, also, the tracks of buffalo, deer, dogs, turkeys, etc. Most of them are very perfect, and remarkably well calculated to deceive. One peculiarity about them, which was probably intended to aid in the deception, is especially worthy of notice. The impressions are not all separate, but in some cases break in upon each other, and over a considerable space upon one rock, in a very confused manner.

By whom were these figures formed? Certainly they have not been recently cut. In most, the toolmarks have been entirely obliterated by the disintegrating agencies to which the rocks have been exposed, although they must have been, in a great measure, protected by a thick growth of moss and lichens, with which, until quite recently, they were covered. I suppose these made by the "Race of the Moons." These ancient monuments are quite numerous in the vicinity, and stone-axes, arrow-heads, etc., are abundant.

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Edward Hotchkiss, \$1 12; F. Gilson, \$2; Worthy Clark, 13 24; I. Ostrander, 2; F. W. Cozlin, 2; B. B. Grenell, 2; G. Armstrong, 2; J. N. Pierson, 2; C. G. Harter, 2; L. B. Balcom, 3; C. M. Patterson, 2; J. S. Thompson, 2; Gibbons Parry, 1; J. W. Mason, 1 78; R. S. Sinsickson, 1; C. Graham, 1; A. Duffie, 2; S. H. Rogers, 1; J. B. Ransom, 2; J. Shaw, 2; E. Mathews, 1; A. A. Waldo, 2; C. W. Eddy, 2; J. Dunn, 1; G. Prindle, 4; L. B. White, 2; H. Moon, 1; Squire Spaulding, 2; J. Jones, 15c; T. A. Talleyrand, 3; Dr. C. Van Guldend, 8 83; J. A. Mowry, 1; J. C. Stevens, 1; L. S. Morton, 2; Caroline Keese, 2; B. W. Rogers, 2; J. Linden, 2; E. Willett, 50c; M. R. Wilson, 2; A. Burroughs, 2; Mrs. Bradley, 2; A. S. Foster, 1; S. Wheat, 1; J. P. Linn and others, 15; N. Patman, 2; D. Nottelton, 1; D. T. Wood, 1; N. S. McRee, 2; G. Rogers, 40c; G. Napier, 1; T. Norris, 25c; A. A. Waldo, 8 19; Geo. Smith, 1; Miss Martha Howard, 1; Mrs. C. Sears, 2; J. D. Fletcher, 2; I. Matton, 4; D. Soman, 1; E. Clapp, 2; C. B. Colvin, 2; S. Thatcher, 2; B. Perry, 2; J. Jackson, 2; T. C. Wilcox, 1 50; A. S. Wars, 60c; E. Jewett, 17; M. Newman, 1; J. W. A. Kendall, 8 43; I. K. Staffer, 3; C. Manning, 1; J. A. Rowland, 1; Jacob Thompson, 2; A. G. Howard, 1; S. Graves, 2; J. Head, 1 21; J. Brydie, 2; J. W. Sears, 2; J. Hewett, 2; S. Barry, 25; A. Shud, 2; E. W. Stearns, 2; C. F. Randolph, 1; John Henry, 2; J. H. Hayes, 2; J. Chamberlain, 2; J. W. A. Wood, 4; C. Meed, 2; O. Barnes, 2; J. N. Tiedman, 1; C. H. de Wolf, 5; G. Stiglmann, 2; S. B. Smith, 40c; H. Hubbard, 2; C. W. Cathcart, 2; D. Harding, 2; T. B. Smith, 1; C. C. Miller, 30c; T. McBean, 2; R. Barry, 1; W. Menefee, 2; E. Hanco, 2; N. Norton, 2; G. W. Snyder, 2; T. S. Heath, 2; Margaretta Williams, 1; L. Arnold, 2; S. Warner, 2.

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